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Valpy's

ANNOTATIONS
ON THE
FOUR GOSPELS,
AND THE
Acts of the Apostles.

COMPILED AND ABRIDGED
FOR THE USE OF STUDENTS.

IN THREE VOLUMES.

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GEO. HENRY LAW, D.D. F.R. AND A.S.

LORD BISHOP OF CHESTER.

MY LORD,

MR. ELSLEY has, with a liberality very uncommon, fulfilled the intention he once avowed to your Lordship, of transferring to me the copy-right of his Annotations on the Four Gospels and the Acts of the Apostles ;

in order that they may more conveniently and effectually be combined with my own Annotations on the Epistles. The two works may now be considered as a uniform whole ; permit me, therefore, to embrace the opportunity of recommending them, thus completed, to your Lordship's patronage and protection.

The Annotations on the Epistles were begun under the sanction, and principally, indeed, at the suggestion of your Lordship ; and were indebted, during their progress, to your kind encouragement and advice ; and the favour which Mr. Elsley has shewn to me, though personally unknown to him, is so extraordinary and undeserved, that I cannot

but principally attribute it to his respect and esteem for your Lordship.

I might embrace this opportunity of enlarging upon many distinguished points in your Lordship's character—upon the unwearied assiduity and affectionate concern with which you superintend a most extensive and labourious Diocese—upon the vigilance, wisdom, and firmness, with which you have guarded the citadel of our Holy Faith, from the weapons of violence, the machinations of deceit, and the no less dangerous indiscretions of enthusiastic zeal—on these and other topics I might here indulge myself; but the connection, in which I have the honour and the happiness to stand with your Lordship, admonishes me

to forbear. I content myself, therefore, with expressing a deep sense of the numberless private obligations which I have experienced from your Lordship, and with an assurance that I shall ever remain,

My Lord,

Your Lordship's very grateful

and dutiful servant,

J. SLADE.

THE

INTRODUCTION.

THE Commentaries on the New Testament are frequently esteemed perplexed and intricate. And doubtless the variety of the subjects on which they treat, with the length and minuteness of some of their disquisitions, added to the antiquated style and needless display of learning that occasionally prevail in them, render the observation not wholly unfounded. Much, however, of this appearance of difficulty may be removed, if some reasonable preparation be made, and previous diligence exerted : so far, at least, as to consider what are the principal objects which they investigate, with the authors to whom they refer ; and in general, to bring to the perusal of them a moderate portion of useful knowledge on the less recondite parts of the subject.

The objects, to which the Annotators usually direct their attention, may be comprised under these three general heads :

- I. The geography and history of the Holy Land, with whatever relates to the law of Moses and

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A

the rites, customs, and traditions, of the Jewish nation.

II. The state and critical exposition of the text of the New Testament.

III. The dispensation of Christ; and the rites which he hath established.

Next to a pious and well-disposed mind, and a heart devoted to God, it may be reasonably expected that there be brought to these inquiries a competent skill in the Greek language. This is evidently essential. Where it is deficient, the first necessary step will be to acquire a reasonable facility in the construction and idioms of the Gospels, by very earnest application. Those of higher attainments in classical literature will find, that a proper attention paid to the style of the Evangelists, comparing it with that of the Septuagint, and noting the hebraisms and other peculiarities, will form a valuable preparation to their future labours.

Another easy and useful preparation may be, to review in a connected order the historical books of the Old Testament. The references from the Gospel to the whole course of the Jewish dispensation are so frequent, that it is of moment to have the material parts of this history fixed distinctly in the mind; observing the chronology, and noting a few of the most important events, to serve as land-marks in the long course of 4000 years.

Of this whole period indeed, as more than 1500 years elapsed before the Flood, the latter half contains all that is important. This space of time may be divided, with sufficient propriety, into four equal parts, whence these epochas will be formed. At 2000 years before Christ, the birth, and call of Abraham

which succeeded, with the origin of the Jewish people. At 1500 B. C. the departure from Egypt, followed by the delivery of the Law on mount Sinai, and the possession of the land of Canaan. At 1000 B. C. the building of the temple at Jerusalem, connected with the reigns of David and Solomon, and the subsequent division of the kingdom. And, lastly, the return from the captivity of Babylon under Zorobabel, 500 years before the advent of our Lord. In the space of about a century after this era of the return from the captivity, the history of the Jewish nation in the Old Testament is closed.

The events of the remaining 400 years, except for the short space of time contained in the books of the Maccabees, would have been left to the uncertain notices collected from the heathen writers, had not a Jewish author of distinguished excellence supplied the defect. This author is Josephus. He wrote, in twenty books, the Jewish Antiquities, or the History of the Jewish nation; and, in a separate work, the History also of the Jewish war, and the destruction of Jerusalem.

He was eminently qualified for both these performances. Of a studious and philosophic turn of mind, a priest himself, and attached to the sect of the Pharisees; he was intimately conversant with the rites of the Temple, and all the traditions and customs of his nation. Descended also by the maternal line from the Maccabean princes, and born in the first year of Caligula, or three or four years after the ascension of Christ, at a period when the events marked in our Saviour's prophecies of the destruction of the nation were approaching, his rank and abilities gave him a distinguished part in them. He had the chief command of the Jewish forces in Galilee, and was taken prisoner, after an obstinate

defence, in the fortress of Jotapata, by Vespasian. Received into the favour of Titus, he was present with him at the siege of Jerusalem, and an eye-witness of all the miseries which befel that unhappy people. After the destruction of the city he retired to Rome, under the protection of the Emperor and of Titus. There he first wrote the history of the war, which he presented to these princes; and Titus himself subscribed his name to the work, to give it the fullest authenticity; and ordered it (*δημιουργεσθαι*, i. e.) either to be read in public, or to be deposited in a public library, to which all had access.

The Jewish Antiquities, or the history of the nation, was a later production. In it he details, in a grave and majestic style, the events recorded in the Scriptures of the Old Testament; and deduces the history from the period in which they conclude, to within four years of the dissolution of the state by the Romans.

The obligations which the Christian world owe to the writings of Josephus are very great. They are provided in them with an ample store of authentic information relative to the sacred rites, the manners and customs, the various sects and parties, the whole government and oeconomy, of the Jewish nation.

In Josephus they have also, with the geography of Palestine, a clear view and full recital of the historical events; the reception of, and submission to, the Macedonian conqueror; the tyranny of the Syrian princes who succeeded; and the successful efforts and emancipation of Judea by the Maccabean, or, as often styled, the Asmonean, family.

More particularly in the Gospel era, they have the reigns of Herod the Great, and of the numerous kings and tetrarchs his descendants, distinctly described: whence the various dates and public occurrences in the

Evangelists, which must have otherwise been lost in obscurity, receive in great measure a complete elucidation.

Lastly, and above all, Josephus seems to have been raised by Providence to verify, in his relation of the miseries accompanying the siege of Jerusalem, the prophecies of our blessed Lord relating to that dreadful catastrophe.

On all these accounts, Josephus may be esteemed the most valuable commentator on the Gospels. There is no author from whom they are so frequently and copiously illustrated.

As knowledge derived from the original authors is so much superior to the detached fragments necessarily given in occasional quotations, the perusal of that part of his history, which forms the connection between the events of the Old and New Testament, may be particularly recommended. It is comprised in the latter part, from the eleventh to the twentieth book, of the Jewish Antiquities. This portion of Josephus was thought so estimable by Castellio, that he has inserted it in his classical Latin version of the Bible. It may be read, to save time, in Castellio's, or any other good translation; but its use is perpetually recurring in the Gospels. It gives a general insight into and command of all the historical events that are inserted in them; and no preparatory study will be found more instructive or important.

A modern work of great value and utility, on the same subject, will occur to every one's recollection—Dean Prideaux's *Connection between the Old and New Testament*, or rather between the sacred and profane history of that period. It includes a very wide range, and treats of almost every particular, relative not only to the history and chronology, but also to the Jewish literature, as the Chaldee paraphrases and Talmudic writings, and many other inci-

dental topics. This ample variety of matter may render the entire perusal of it not so expedient at the first entrance on these studies, though almost essential in the prosecution of them. The three last books, i. e. part ii. b. vii. viii. ix. or a little more, as from the year Bef. Chr. 63. comprehending almost the whole of what is contained in the seven concluding books of the Jewish Antiquities, may be read at present with great advantage.

Yet some more regular detail of these several subjects will greatly facilitate the reading of the Commentators. Amongst other elementary treatises, therefore, these three may be mentioned; containing, each of them, a clear and succinct account of most of the introductory subjects connected with the sacred writings, viz. Lamy's "Apparatus Biblicus, or Introduction to the Holy Scriptures;" Collyer's "Sacred Interpreter;" and "The New Version of St. Matthew by Beausobre and L'Enfant," with the Introduction that precedes it.

Of these, perhaps, for they are all good, that of Lamy, who was a French critic of great eminence, may have the preference.

After some one, however, of the above-mentioned works has been attentively perused, and not, it should seem, before, (the attainment of distinct and well-defined ideas being of singular consequence in the outset of any science), the Commentators themselves may be opened with reasonable expectation of improvement.

S E C T. I.

I. The first general head, under which the objects, to which the Annotators direct the attention, may be ranked, has been stated to be——

The geography and history of the Holy Land; with whatever relates to the customs and traditions of the Jewish nation.

THE geography of Palestine lies in a narrow compass. It comprises a tract of country of nearly two hundred miles in length, in its full extent, from the river of Egypt south of Gaza to the furthest bounds towards Damascus; and perhaps of more than a hundred in breadth, including Perea, from the Mediterranean sea eastward to the desert Arabia.

The first glance on the map will show Judea, once the tribe of Judah, with its metropolis Jerusalem, to the south. In the centre, Samaria, the former inheritance of a half-tribe of Manasseh, and of the tribe of Ephraim, which last had the lead in Israel from Joshua to David: the country was afterwards repopled by the Cutheans, 2 Kings xvii. In the north, the country of Galilee, where had resided the tribes of Issachar, Asser, Zabulon, and Naphthali, Matt. iv. 15. and whose inhabitants necessarily passed

through Samaria in their way to Jerusalem. See note on John iv. 4 and 9. *infra*.

Beyond Jordan eastward is Perea. And north of Perea, and east of the lake of Tiberias, and of the sources of Jordan extending towards Damascus, lay four or five smaller districts, whose bounds are indistinct: Iturea, Batanea, Trachonitis, Auranitis, and Abilene. See note on Luke iii. 1. *infra*. These countries were formerly possessed by the tribes of Reuben and Gad, and the remaining half-tribe of Manasseh.

The face of the whole country of Palestine is represented as rocky and mountainous; yet uncommonly fruitful, and cultivated by the Jews with extreme assiduity and success. Some plains however of considerable extent intervene. As, 1. That of Jordan, named the Aulon, or the Great Plain, by Josephus. 2. That of Samaria, or of Esdraelon, extending from Scythopolis on the east, by Jezreel or Esdraelon, to the plain of Ptolemais or Acra on the west: this plain, including much of the lower Galilee and part of Samaria, is also, from its size, named the Great Plain by Josephus. 3. The plain of Acra, which is bounded by mount Carmel on the south, and a range of hills on the north; and is joined by a narrow valley to the plain of Samaria. 4. and lastly, The plain of Ramah, or of Joppa: a level country of great length from mount Carmel southward along the coast of the Mediterranean sea.

The principal cities in the Holy Land were—in Judea, Jerusalem, and Jericho famous for its palme—in Samaria, Neapolis the ancient Sichem, and Cæsarea, or Strato's tower, a seaport rebuilt with great magnificence by Herod—in Galilee, Tiberias on the lake of that name, and Cæsarea Philippi or Paneadis at the springs or source of the Jordan.

But the names of few places occur in the Gospels.

Our blessed Lord was chiefly conversant on the borders of the sea or lake of Tiberias; whence he journeyed thrice in the year, on the great feasts, to Jerusalem. Capernaum therefore, supposed after his dereliction of Nazareth to have become his own city, or place of abode, Matt. iv. 13. and Bethsaida, and the other towns near the lake, with Jerusalem and its adjoining villages, were the principal scenes of his miracles and ministry. And though he published the Gospel throughout all Galilee, even to the borders of Tyre and Sidon, Matt. xv. 21. and through Judea, John iii. 22. in Perea also, and Decapolis on the eastern side of Jordan, and in general throughout the Holy Land; yet, exclusive of those above alluded to, there may not be more than six or eight places distinguished in the Evangelists by his presence.

Of these are Bethabara beyond Jordan, the situation uncertain, probably in Perea; Jericho, and Bethlehem, in Judea; Sichar or Sichem, and the city of Ephraim, John xi. 54. and of Nain in Samaria; in Galilee, Cana, and Nazareth, and Caesarea Philippi.

The first planting of Christianity by St. Paul amongst the Gentiles, as recorded in the Acts of the Apostles, will furnish, however, a larger field for geographical inquiries.

Two authors are chiefly applied to in establishing the topography of the Holy Land. The first is Josephus. The other, Eusebius, in a tract *De Locis Hebraicis*, as translated and augmented by St. Jerom. Eusebius, A. D. 315. the ecclesiastical historian, was a native of Palestine, and long bishop of Caesarea in that country, and of distinguished learning and talents. St. Jerom, A. D. 378. whose active mind and uncommon erudition are sufficiently known, retired, for the last twenty or thirty years of his

life, to a monastery at Bethlehem, near Jerusalem. No authority, therefore, seems likely to be so satisfactory as that of an account furnished by these writers. The humble obscurity, however, of many of the places in question, and the distance of three or four hundred years from the events, have rendered some of their descriptions uncertain and inaccurate.

To ascertain the boundaries of the adjoining countries, the ancient classical geographers, Strabo, Mela, and Solinus,¹ and especially Pliny in his *Natural History*, are consulted.

The treatise of Strabo, in 17 books, a Greek writer, and native of Cappadocia, who flourished in the reigns of Augustus and Tiberius, is the standard work on ancient geography.

Pomponius Mela, born in Spain, a Latin geographer of merit and elegance, wrote "*Cosmographia*," or, "*De Situ Orbis*," in three books, in the time of the emperor Claudius.

The *Natural History* of the elder Pliny, who flourished A. D. 70. and lost his life in exploring an eruption of Vesuvius, is an inexhaustible fund of ancient literature in all the branches connected with the subject. Not only in geography, but in the various particulars of natural history respecting the animals, plants, and other productions of Palestine, the Commentators frequently borrow their illustrations from his writings.

To Pliny is joined Theophrastus, who preceded him; a Grecian philosopher, and successor of Aristotle, B.C. 280. whose book of plants is occasionally cited.

Some gleanings are also gained in these points from the Jewish Rabbins.

¹ Of Solinus, see the article GRAMMARIANS, at the end of this Introduction.

The descriptions of modern travellers, as of Sandys, Maundrel, Shaw, and some of later date, are another very amusing and instructive source of information on these subjects. Extracts from the principal of these narratives have been formed into a very judicious collection by Mr. Harmer. Much that is useful from Maundrel and Shaw will also be found in the dissertations prefixed to Macknight's Harmony of the Gospels.

All that relates to the climate, the buildings, customs, and modes of life (very similar to the ancient), the soil, the productions, and general state of the country, is given by these writers with sufficient exactness. But the modern topography, if it may be so called, of the Gospels, including many of the smaller towns mentioned there, (together with the mountains of Christ's temptation and transfiguration; and the holy places, or those at present shown as the scenes of his birth and sufferings,) is founded on a very weak and obscure tradition, and intitled to no credence.

The geographical treatise, esteemed the guide on that subject, is Reland's Palestine (he flourished in Holland at the beginning of this century); and in natural history, animals, &c. the Hierozoicon of Bochart; a work of distinguished learning and high authority. Lightfoot also, who differs in opinion from Reland, has bestowed great pains in discussing the geography of the Holy Land.

Of the historical events, the following is a short and imperfect analysis.

On the return from the captivity, A. M. 3468. Bef. Chr. 535. the nation continued under the protection of the kings of Persia, for the space of two hundred years, till the dissolution of that empire.

In the former part of this period, governors, of the Jewish nation, were appointed by the Persian court; in the latter part of it, the high-priests were themselves deputed to that office.

Zorobabel, the first of these governors, who conducted the people from Babylon, rebuilt the Temple under an express decree from Cyrus the Persian monarch. It was finished, after some delays, A. M. 3489. an account of which is given in the book of Ezra, ch. i.—vi. At this period flourished Haggai and Zechariah, two of the three latest prophets who wrote after the return from the captivity. See their prophecies in the Scripture, and Ezra v. 1.

The book of Ezra is then silent on the events of more than fifty years; when it relates the coming of Ezra himself as governor from Babylon, in the reign of Artaxerxes Longimanus, A. M. 3547. He reformed many abuses, especially in intermarriages with the neighbouring gentiles, and probably held the government ten or twelve years.

He was succeeded by Nehemiah, also sent from Babylon by Artaxerxes, A. M. 3559. who rebuilt the walls of the city, and exerted himself in the continuance of a similar reform, as related in the book

which bears his name, to A. M. 3595. At which time, about 400 years before Christ, flourished also Malachi, the last of the prophets, being contemporary with Nehemiah, and adverting to the same events; and the canon of the Old Testament was finally closed. As this was 127 years after the return from Babylon; it is obvious that the Nehemiah mentioned in Ezra to have accompanied Zorobabel was a different person. On all these points, Gray's key to the Old Testament may be consulted; a work of singular accuracy and utility, and indispensably necessary to the biblical student.

During this whole era, the Jews experienced much opposition from the Samaritans, who, sprung from the idolatrous nation of the Cutheans, yet in part conforming to the worship of the true God, 2 Kings xvii. 6. 24. 27. 41. had been desirous of sharing in the benefits of the decree of Cyrus, and of admission to the Temple at Jerusalem. The enmity caused by the refusal of the Jews was increased by the marriage of Manasseh, the brother of the high-priest, to the daughter of Sanballat, the governor of Samaria. For, on the reform introduced by Nehemiah, Manasseh retreated with his wife to Samaria; and Sanballat erected a temple for him on mount Gerizim, which became an asylum for the irregular and discontented part of the Jewish nation.

It is to be observed, that the error of Josephus here is great, when he apprehends that Sanballat survived to the Macedonian conquest. The truth is, that in many events at this earlier period this historian appears to have followed the traditionary accounts of the Jews, with which he nearly coincides, and to have been led by them into many mistakes of chronology. See Prideaux, p. i. b. v. an. 458. *prope fin.* or his Index ad voc. Sanballat.

A. M. 3672. B. C. 331. Alexander received the

Jews into his favour, and offered sacrifice at Jerusalem. On his death, and the subsequent partition of the empire amongst his generals, Seleucus, and his successors the Seleucides, established themselves in Syria, and the Ptolemies in Egypt. The provinces of Coelesyria and Palestine fluctuated between these two powers; but after the battle of Ipsus, Polyb. b. v. leg. 72. p. 893. they remained in the possession of the latter kingdom.

The Macedonian conquest spread the Grecian language throughout these regions. In the reign of Ptolemy Philadelphus, about the year B. C. 254. A. M. 3749. the Septuagint version of the Hebrew Scriptures into Greek was made by the Alexandrine Jews for their own use. Or, if the seventy-two interpreters were employed by Ptolemy to translate the Pentateuch, doubtless the legend of their performing the work in separate cells, as related by Aristæas, and copied by Josephus, is an idle fable.

Coelesyria and Palestine continued dependent on the Ptolemies, till they were wrested from them by Antiochus the Great, king of Syria. This and other causes produced a war, in which his son Antiochus Epiphanes conquered Egypt. He then turned his fury on the Jews, who had made rejoicings on a false report of his death, A. M. 3833. B. C. 170.; sacked and plundered Jerusalem, polluted the Temple, and destroyed forty thousand of the inhabitants, 1 Macc. i. 20. 21. 2 Macc. v. 11. On a second invasion of Egypt, he was commanded to desist by the Romans; and on this occasion also he wreaked his vengeance on the Jews, abolished, as far as was in his power, the worship of the true God, and consecrated the Temple to the Olympian Jupiter. 1 Macc. i. 44—64. 2 Macc. vi. 2.

The establishment of idolatrous worship through-

out Judea excited the religious zeal of Mattathias, a priest in Modin, of the line or course of Joarib, 1 Chron. xxiv. 7. Joseph. Ant. xii. 8. who overthrew the idolatrous altar at Modin, and with his five sons, John, Simon, Judas, Eleazar, and Jonathan, took refuge in the strong holds or fastnesses in the wilderness. Here they were joined by all the Jews who were attached to their religion; and by degrees, after severe contests, succeeded in finally expelling the Syrians from their country.

This was the rise of the Asmonean family, so styled from an ancestor of the name of Asmoneus; or, of the Maccabees, as they were also named from the first letters, it is said, of the Hebrew words that composed the motto of their standard.

Judas Maccabeus, who in the following year succeeded Mattathias, and who, on the death of the high-priest Alcimus, or Jacim, united the high-priesthood with the command of the state, with great judgment and prudence formed an alliance with the Romans, and, by the placing of the rising commonwealth under their protection, gave stability to his new government.

B. C. 161. To Judas succeeded his brother Jonathan. In his time, Onias, the son of a former high-priest, who had fled into Egypt from the Syrians, built a temple in Egypt, Bef. Chr. 149. similar to that at Jerusalem, under the auspices of Ptolemy Philometor.

B. C. 144. Jonathan was succeeded by Simon.

B. C. 135. On the death of Simon, the last of the brethren, the high-priesthood devolved on his son, John Hyrcanus, an able ruler; who subdued the Idumeans, and, inducing them to conform to the Jewish religion, united them with the state. He took possession of Sichem, and destroyed the temple on mount Gerizim, and also the city of Samaria. But it is held

by Prideaux, that the sect of Samaritans, being expelled from the city of Samaria by Alexander, on their murder of his governor Andronicus, had retired to Sichem; and that a Macedonian colony was then in Samaria. P. i. b. v. ann. 458. Comp. P. ii. b. v. ann. 130.

B. C. 107. Aristobulus, the son and successor of Hyrcanus, assumed the title of king.

B. C. 106. After him reigned his brother Alexander Janneus.

B. C. 79. Alexandra, the widow of Janneus, governed till her death, B. C. 70.; when, in the year 63. Aristobulus the younger son having gained possession of the crown, Pompey besieged and took the city of Jerusalem, restored Hyrcanus the elder brother, but forbade the use of the diadem, and made the nation tributary to the Romans.

This Hyrcanus, who reigned twenty-six years, was the last of the Asmonean family. For his prime minister, an Idumean of the name of Antipater, and a man of uncommon talents, rendered himself so necessary and acceptable to the Romans, especially to Julius Cæsar, that he prevailed with them to bestow the government of Galilee on his son Herod; and Herod, marrying Mariamne the grand-daughter of Hyrcanus, at length by much violence, and by the favour of Mark Antony the triumvir, took possession of the kingdom of Judea.

B. C. 37. Herod the Great, thus established in Judea, reigned no less than thirty-four years. He died within the space of two years after the real time of the birth of Jesus Christ; and soon after the appearance of the eastern Magi, and his consequent slaughter of the infants at Bethlehem. It may be observed, that the common era of the birth of Christ, commencing probably about four years later than the

real date of his birth, occasions some appearance of inaccuracy at this period.

Herod had many wives, and a numerous race of descendants. He made a distribution of his dominions by his will ; and Augustus Cæsar confirmed the partition. To Archelaus, and Herod Antipas, his sons by Malthacè, a Samaritan, he bequeathed—to the first, the kingdom of Judea, and to Antipas the tetrarchy of Galilee ; whilst Philip, his son by Cleopatra, had the tetrarchy of Iturea and Trachonitis. He had given a place, in the succession to the kingdom, to Herod Philip, his son by Mariamne, the daughter of Simon the high-priest ; but the conspiracy of his son Antipater (whom he put to death) having been entered into by that Mariamne, he left Judea to Archelaus, and Herod Philip appears to have remained in a private station.

The names of these four princes appear in the Gospels.

1. That of Archelaus occurs at an early period ; when Joseph and Mary returned from Egypt, Matt. ii. 22. He held the kingdom about ten years ; when he was deposed by Augustus for his tyranny and rapaciousness, and banished to Vienne in Gaul. Judea was from that time for the most part governed by a procurator from Rome, who was dependent on the governor of Syria, to which province Judea was annexed.

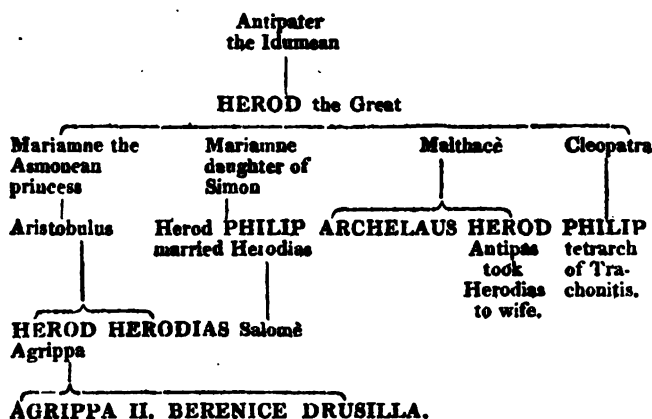
2. Herod Antipas continued the tetrarch of Galilee till the time of the ministry and passion of Jesus Christ. He is the Herod mentioned so frequently in the Gospels, sometimes with the honorary title of the king, to whom Christ was sent by the Roman governor Pilate. See Matt. xiv. 1, 3, 6. Mark vi. 14. Luke iii. 1, 19. ix. 7, 9. xxiii. 7—15. Acts iv. 27. He was at length banished, with his wife Herodias, to Lyons in Gaul. Jos. Ant. xviii. 9.

3. Philip, the tetrarch of Trachonitis, is only recorded by St. Luke iii. 1. as fixing with others the era of the commencement of the Baptist's and Christ's mission.

4. Herod Philip had by his wife Herodias, Jos. Ant. xviii. 7. a daughter named Salomè; and Herodias, being taken to wife, even in his lifetime, by Herod Antipas the tetrarch of Galilee, was the occasion of the death of John the Baptist, as related Matt. xiv. 3.—10. Mark vi. 16—29. Luke iii. 19. Salomè is supposed to have been the daughter who danced before the tetrarch.

In the Acts of the Apostles, appears also Herod Agrippa, a grandson of Herod the Great, and brother to the Herodias mentioned above. He was the son of Aristobulus, and the grandson of Herod and Mariamne the Asmonean princess, the grand-daughter of Hyrcanus. The emperor Caius Caligula made him tetrarch of Trachonitis and Abilene; and Claudius, to whom he had been attached when at Rome, on his elevation to the empire, added the kingdom of Judea. He slew James the apostle, Acts xii. 1, 2. and was himself smitten of God at Cæsarea, as related Acts xii. 20—23.

On his death, a Roman governor was again appointed in Judea; but his son, Agrippa the second, succeeded to the tetrarchies of Trachonitis and Abilene. St. Paul pleaded his cause before this Agrippa and his sister Berenice, with Festus the Roman governor at Cæsarea, Acts xxv. xxvi. whilst prior to that time, Acts xxiv. 24, he had reasoned of "the judgment to come," before Felix the preceding governor, and his wife Drusilla, who was also a sister of this king Agrippa.



The writers chiefly referred to by the commentators on the former part of this æra, relative to the affairs of Persia, are the standard Greek historians, Herodotus, Thucydides, and Xenophon, with Plutarch in the lives of Themistocles, Cimon, Alexander, and Artaxerxes; the remains also of Ctesias, and Diodorus Siculus.

Ctesias was a Greek of the isle of Cnidos, and physician to the Persian monarch, Artaxerxes Mnemon. He wrote a history of the eastern empires of the Assyrians, Babylonians, and Persians, to the year B. C. 398, in which he lived. His opportunities of information from the records of Persia induced Diodorus Siculus and Trogus Pompeius, of whom Justin is an abridgment, to take their accounts of Persia from his works. But he is regarded by the ancients, as Aristotle, *Hist. Animal. lib. viii. c. 28.* and Plutarch in *Vit. Artaxerxis*, as a fabulous writer. See Prideaux, part i. b. 7. ann. 399.

Diodorus Siculus flourished about the time of Julius Cæsar. He wrote in Greek an universal history in forty books, fifteen of which are now extant, with fragments and extracts from some of the rest. The

books which remain are in high estimation; they deduce the history to A. Rom. 452. B. C. 301.

In the Macedonian conquest, the several authors of the Life of Alexander, as Plutarch, Q. Curtius, and especially Arrian, are consulted.

Arrian was of Nicomedia in Bithynia, and wrote in Greek in the time of the emperor Antoninus. His History of Alexander, in seven books, is highly valued. Photius has also given an abridgment of his History of the successors of Alexander the Great. And much of the affairs of the successors, as of the Ptolemies, are related by Polybius.

When the History descends to the time of the Asmonean princes, it is contracted into narrower limits; and Josephus, with the books of the Maccabees, are the chief supports of it. But from the period in which the Romans took part in the affairs of Palestine, or from Pompey the Great to the destruction of Jerusalem, including the Gospel æra, all the Roman historians, as Tacitus, and Suetonius, with Dion Cassius and Plutarch in the Lives of Pompey, J. Cæsar, and M. Antonius, are applied to.

Dion Cassius was a Greek writer, who flourished in the third century. What remains at present of his Roman history extends from the expedition of Lucullus, A. U. C. 684. B. C. 70. to the reign of the emperor Claudius, A. D. 41.

The traditions and customs of the Jewish nation are chiefly drawn from Philo and Josephus, and from the abundant supply afforded by their own authors.

What may relate to the service in the Temple, and other customs of that nation, are noticed as they occur, at the different texts in the following annotations; but a short account of the most remarkable of the Jewish writings may be here given.

It is to be previously observed, that the Chaldee,

including the Syriac, language consists of three different dialects. The first, and most perfect, is that which was spoken at Babylon, the metropolis of the Assyrian empire. An example of this, in its greatest purity, is in the books of Daniel and Ezra.—The second dialect is the Syriac, or that spoken at Antioch and Commagene, and the rest of Syria; properly the Syriac language, and written in the Syriac character, or form of letters.—The third is the Jerusalem dialect, which in its best state contained a mixture of Hebrew words, was that Chaldee usually spoken by Christ and his apostles, and is written in the Hebrew character.

The Rabbinical Hebrew has its basis in the Hebrew greatly mixed with the Chaldee; and by the Rabbis writing in it on various subjects in different sciences, with words from the Latin, Greek, Arabian, and Persian, it is become a copious language. Simon. Cr. Hist. O. T. b. iii. c. 7.

The most ancient of the Jewish writings are the Chaldee paraphrases, or Targums, as they are called, i. e. expositions of the Old Testament. It is the prevailing opinion, though strongly contested by some critics, that the Hebrew became in a good measure estranged to the common people at the Babylonish captivity; and that on the return, as appears Neh. viii. 7, 8. when the law was read in the synagogues, the interpreter explained it in the Chaldee language. This usage, in process of time, gave rise to many expositions or targums in the Chaldee on various parts of the Hebrew scriptures; some perhaps being intended for private use.

Of these the only valuable ones are that of Onkelos on the Pentateuch, or five books of Moses; and of Jonathan on the Prophets. All the Jews attest, that the authors flourished about the time of Christ: and the purity of their language in good measure proves

their antiquity; that of Onkelos nearly approaching to the Chaldee of the book of Daniel. Jonathan ben-Uzziel was the most eminent scholar of Hillel of Babylon. His language is in some degree mixed with the Hebrew, &c. but is much nearer the true Babylonian Chaldee than that of the later Targums. The paraphrase of Onkelos is plain and simple, and, verse for verse, accords with the Hebrew: that of Jonathan is more diffuse.

Their chief value with respect to the Gospels is, that, being written in the vernacular language of the time of Christ, they explain many idioms, phrases, and forms of speech in the New Testament; and also, that they occasionally show that the Jews applied those texts in their scriptures to the Messiah; which the later Rabbis wish to evade, and interpret of other events and transactions. Of which see the instances in Prideaux.

It may be observed, that on the return from the captivity, the most wealthy and considerable of the Jews remained at Babylon; and that the school and doctors there were in high estimation. Thus Hillel came from Babylon, who was esteemed superior to the Jerusalem doctors, and was elected the head of their school, where he presided for many years with uncommon distinction.

The other Targums, as some on the Hagiographa, and that on the Law, termed the Jerusalem Targum, are greatly inferior, and of a much later æra. Prid. Con. part ii. b. viii. ann. 37. Calmet, Dict. voc. Targum. Comp. Simon. Cr. Hist. O. T. b. ii. c. 18.

The Talmuds (for there are two, the Jerusalem and the Babylonian Talmud) are later works. They consist of the same text, or Mishna, and a separate comment in each, named Gemara. The Mishna, i. e. the second law, is a collection of traditionary expositions of the law, commencing from the times of

Ezra, and the great synagogue, or from Simeon the just, with perpetual additions by the Tannaim or Mishnaical doctors: until at length in the reign of the emperor Antoninus Pius, or towards the end of the second century after Christ, R. Judah the holy, president of the distinguished school at Tiberias in Galilee, committed them to writing, and formed them into a book. These traditions, or the Mishna, are revered by the Jews in an equal or superior degree to the Law; as they pretend that they were given by God to Moses, and delivered orally down by the ancient prophets to the doctors above-mentioned. It consists of six parts: The 1st, on the fruits of the earth—2. on feasts—3. on causes relating to matrimony—4. on losses, i. e. on the regulation of property; and on idolatrous worship—5. on vows and sacrifices—6. on purifications.

Upon the Mishna thus formed, the Rabbis of Judea and Babylon employed themselves in writing visionary comments. These comments they termed the Gemara, i. e. the completion, or perfection.

The Mishna, with the Jewish Gemara, composes the Jerusalem Talmud, which was first published about 300 years after Christ. It is included in one folio volume, and is held by the Jews to be defective and obscure. R. Asa, therefore, and the doctors of the school of Sora near Babylon, undertook a more complete comment or Gemara on the Mishna, which did not appear till the sixth, or perhaps the seventh, century after Christ. It consists of the expositions of a great variety of Rabbis, and is comprised in no less than twelve folio volumes. This Babylonian Talmud is highly valued by the Jews. The whole of their religion seems centred in it. The Gemara of it is written in the Babylonian Chaldee, in a very corrupt state. (Prideaux.) The Jerusalem Gemara is in Chaldee: the Mishna, says Simon, in the rabbinical

Hebrew : whilst Prideaux holds that it is also in the Jerusalem dialect of the Chaldee. Apparently, the difference was not then great between the two languages. See Prid. Con. part i. b. v. ann. 446. Calmet Dict. voc. Misnè, Talmud. Simon Cr. Hist. O. T. b. ii. c. 18. b. iii. c. 7. Buxtorf. Lex. Rabbin. p. 2610. Basnage Hist. Jews, b. iii. c. 5, 6.

Exclusive of the Talmuds, the Jews have also various treatises, which they pretend are ancient : some on the Jewish Cabbalà ; of which a full account may be found in Basnage, b. iii. c. 11. See also note on Matt. xv. 2. *infra*. They are chiefly allegorical explanations of the scripture, termed Midraschim ; but they are written in a barbarous Chaldee (Simon,) and not esteemed ; nor have they the antiquity that the Jews would attribute to them. (Calmet.)

The most valuable commentators and writers are all so late as the twelfth century. These are, Maimonides, a judicious author, who has given a good abridgment of the Talmud, and other valuable works ; Abenezra, praised by Simon, the Rabbis Joseph and David Kimchi, Solomon Jarchi, and some others. Also Dom. Isaac Abravanel or Abarbanel of Lisbon, who wrote A. D. 1500, much approved by Simon. See Calmet Dict. voc. Rabbins ; and Bibliothèque Sacrée prefixed to his Dict. p. lxxviii. edit. Genev. Basnage Hist. Jews, b. iii. c. 29, and Simon Cr. Hist. O. T. b. iii. c. 5, 6. who speaks of the rabbinical Hebrew as admitting of much strength and elegance of diction. Thus he says that we may compare the style of Maimonides to that of Cicero, of Abravanel to Q. Curtius, and of Abenezra to that of Sallust.

Lastly, the Jewish historians are nearly of this, or some of them even of a later æra.

The most noted is Joseph Ben Gorion, whom the Jews prefer to the Greek Josephus ; but the book

is full of Apocryphal fables from the 'Talmud; and of modern names, as of Lombardy, France, England, &c. It is first quoted by Sol. Jarchi, who wrote A. D. 1140.

The other Chronicles are these four : Seder Olam Rabbah, A. D. 832; Teshuvoh R. Sh. Gaon, about A. D. 980; Seder Olam Zeutah, A. D. 1123; and Sepher Kabbalah R. Abr. Lev. Ben. Dior. A. D. 1160.

To these are to be added three modern histories; Sepher Juchasin, or, the Book of Genealogies; a much larger work than the preceding; published A. D. 1580: Shalsheth Haccabalah, i. e. the Chain of Tradition; Venice, A. D. 1587.

Zemach David; or the Branch of David; written by R. David Ganz; and published at Prague A. D. 1592.

See the preface to the second part of Prideaux Con. Also the Bibliothèque Sacrée of Calmet, *ubi supra*.

In general, the intention of these short notices is only, that a judgment may in some degree be formed, at least, of the æra when the principal Hebrew writings appeared; and thence of the weight they may, on that account, respectively have in explaining the customs and rites of the Jews. Whoever is inclined to pursue the subject, will find much that is valuable in Simon's Critical History of the Old Testament, and in Buxtorf's Lexicon Rabbinicum. The Prolegomena to Walton's Polyglott will give a full view of all the oriental languages. It is esteemed, perhaps, the most judicious treatise extant in that branch of literature.

S E C T. II.

The second general head, to which the annotators on the Gospels are found to direct their attention, is

II. *The state and critical exposition of the text of the New Testament.*

THE Introduction to the New Testament, by Michaelis, late professor at Göttingen, as translated by Mr. Marsh,¹ and illustrated in his notes by very accurate disquisitions, is the standard work, comprehending all that is important on the subject.

Michaelis first establishes the authenticity of the New Testament.

He then treats of its style or language. The following extract may give a specimen of his criticism, that may be of real service to the student :

“ Every man acquainted with the Greek language must immediately perceive, that the style of the New Testament is widely different from that of the Classic Authors.

“ The New Testament was written in a language at that time customary among the Jews, which may be named the Hebraic Greek; the first traces of which we find in the translation of the Seventy, (or the Septuagint) which might be more properly called the

¹ The learned Bishop of Llandaff.

Alexandrine version. We find this character in all the books of the New Testament, in a greater or less degree; but we must not therefore conclude that they possess an uniformity of style. The harshest Hebraisms, which extend even to grammatical errors in the government of cases, are the distinguishing marks of the book of Revelation; but they are accompanied with tokens of genius and poetical enthusiasm, of which every reader must be sensible who has taste and feeling: there is no translation of it which is not read with pleasure, even in the days of childhood; and the very faults of grammar are so happily placed, as to produce an agreeable effect. The Gospels of St. Matthew and St. Mark have strong marks of this Hebraic style; the former has harsher Hebraisms than the latter, the fault of which may be ascribed to the Greek translator,¹ who has made too literal a version, as at ch. xxviii. 1.; and yet the Gospel of St. Mark is written in worse language, and in a manner that is less agreeable. The Epistles of St. James and St. Jude are somewhat better; but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. St. Luke has in several passages written pure and classic Greek, of which the four first verses of his Gospel may be given as an instance: in the sequel, where he describes the actions of Christ, he has very harsh Hebraisms; yet the style is more agreeable than that of St. Matthew and St. Mark. In the Acts of the Apostles he is not free from Hebraisms, which he seems to have never studiously avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. St. John has numerous, though not uncouth, Hebraisms, both in his Gospel and Epistles; but he has written in a smooth and flowing language, and surpasses all the Jewish writers

¹ That St. Matthew wrote in Hebrew is not the received opinion.

in the excellence of narrative. St. Paul, again, is entirely different from them all: his style is indeed neglected, and full of Hebraisms; but he has avoided the concise and verse-like construction of the Hebrew language, and has upon the whole a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew, and he has introduced them alternately, as either the one or the other suggested itself at first, or was the best approved." Michaelis, v. i. c. iv. sect 3. p. 111.

After considering the quotations from the Jewish scriptures, M. Michaelis enters on a critical enquiry on the various readings of the New Testament, which occupies the whole remainder of the work.

The Autographa, or original manuscripts of the New Testament, written by the Apostles, or their amanuenses, see Rom. xvi. 22. Gal. vi. 11. &c. were early lost, or certainly do not exist at present.

The idea of Michaelis is, that each Christian community, as that of Rome or Ephesus, then consisting of many small and separate societies, the several books of the New Testament circulated among the Christians in numerous copies. Thus the Epistle to the Corinthians was not the property of any particular society, but belonged to the communities throughout all Achaia. Each society, and probably many private persons, copied the original Epistle in their turn: and there being then no public archive in which to deposit it; no solicitude, or dispute, having arisen about various readings; and the original copy being spread and perpetuated like the edition of a book by various transcripts, it became itself easily forgotten or lost.

The late or early loss of the Autographa has no influence on the grounds of our faith; for the credibility of a book, which, during the life of the author, has been made known to the world, depends not on

the preservation of the author's manuscript : and during the lives of the Apostles, each book of the New Testament was circulated throughout the Christian world in numberless copies, though they were not collected during that period into a single volume.

Various readings afterwards arose, from the carelessness or the mistakes of the transcribers, or from the weak or damaged state of the ancient manuscripts copied by them ; also from critical conjecture, or intended improvements of the original text ; and even from wilful corruptions, to serve the purposes of a party.

It is a very ungrounded fear, that the number of various readings of the New Testament may diminish the certainty of the Christian religion. The probability of restoring the genuine text of any author increases with the increase of the copies : and the most inaccurate and mutilated editions of ancient writers are precisely those, where the fewest manuscripts remain. Above all, in the New Testament, the various readings show, that there could have been no collusion ; but that the MSS. were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. This extensive independency of the MSS. on each other is the effectual check of wilful alteration ; which must have ever been immediately corrected by the agreement of copies from various and distant regions out of the reach of the interpolator.

The various readings that affect doctrines, and require caution, are extremely few, and easily distinguished by critical rules ; and where they do affect a doctrine, other passages confirm and establish it. As in the case of 1 John, v. 7. where, in the principal passages, John i. 1. and Rom. ix. 5. not a single various reading is discovered.

In general, the few readings that do alter the sense have no connexion with articles of faith. But, beyond comparison, the greatest number make no alteration in the sense: but are such as καὶ ἐγὼ ἐλάττων for ἐλάσσων, &c. see Kuster in his Preface to Mill. N. T. and are of small or no importance, yet have sometimes their critical use.

The causes of the various readings need not be investigated with much exactness. Two or three of the most noted only may be mentioned.

One is the *ὁμοιοτέλετον*: when a word after a short interval occurs a second time in a passage. Here the transcriber, having written the word, is apt, on looking again on the book, to catch the word in its second position at the end of the passage, and to omit the words between. Thus Matt. xi. 18, 19, μήτε πίνω—καὶ πίω. One MS. (No. 59. Wetstein,) omits all the words between the first and second πίω.

Another cause is the Itacism, which consists in pronouncing the *η* like *ι*; the modern Greeks give them both the sound of the Italian *i*, or the English *e*. Hence *ει, η, ι, αι, ε*, &c. are often confounded for each other. This prevailed much in Egypt, and hence is frequently seen to take place in the Alexandrine MS. Hence also *Χριστὸς* and *Χρηστὸς* have been confounded; and Suetonius Claud. c. 25. has written, 'Judæos impulsore Chresto assidue tumultuantes, Rómâ expulit.'

A third and principal cause of variation in the readings is, that the ancient MSS. were all written in capital letters without any space between words, or even sentences. Hence syllables are frequently omitted or repeated. Thus John v. 22. has *ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ—*; but the text is quoted by Cyprian, as *οὐδὲν ἀλλὰ*, which gives a different sense. This mistake is obvious, for the ancient MSS. had *ΟΤΑΕΝΑΑΑΑΑ* in one continued series. So of repetitions, in many

cases it is almost impossible to decide. The common text of Luke vii. 21. is *ἰχαρίσατο τὸ βλέπειν*, yet twenty-two MSS. in Wetstein have *ἰχαρίσατο βλέπειν*. In the ancient manner of writing, these two readings were, *EXAPICAXOTOTOBÆΠΠEIN* and *EXAPICAXOTOBÆΠΠEIN*, and very easily mistaken.

The three sources whence the true and genuine readings of the text of the New Testament are drawn, are, either the ancient Greek MSS. now remaining, the ancient Versions, or quotations from the New Testament in the works of the Fathers or ecclesiastical writers.

Of the Manuscripts.

I. The MSS. of the ancients were either written on a roll, and named Libri—this was the usual form; or on leaves, chiefly of parchment, like the modern books, with a back or sides of boards, and hence named Codices, from *codex* the stump or body of a tree. The Codices are mentioned by Cicero; and in time so much prevailed over the Libri, that Montfaucon acquaints us that he had only seen two Greek MSS. of the roll form. See Chambers's Dict. art. Book.

The most ancient MSS. of the New Testament now remaining, are Codices of parchment, with capital or uncial letters in a continued series without any division of words, and are very few in number. Wetstein Proleg. p. 1. No MS. of the New Testament now extant, says Michaelis, is higher than the sixth century, i. e. the century commencing A. D. 500. But the ascertaining the date of these ancient MSS. within an hundred or even two hundred years, is a matter of very nice and difficult criticism.

The MSS. usually contain only a part of the *New Testament*. The greater number consist of the four Gospels, some of the Epistles, or of those and the Revelations; and a very few of the Revelations alone. Thus Mill may have given the collations of about ninety MSS. yet the agreement of twenty or thirty will constitute a majority in favour of any reading in the Gospels; of twelve or fifteen, will have that effect in the Epistles; and in the Revelations, the agreement of a very trifling number will be perfect unanimity. Bengel. *Intr. in Crisin*, sect. viii. Michaelis P. 1. ch. vi. §. xiii. 9. Vol. 1. p. 336.

The Vatican and Alexandrine MSS. are the two noblest remains of antiquity, and contest the palm of priority in age and estimation. As there are no subscriptions at the end of MSS. that lead to a date till the ninth century, the age of those prior to that æra can only be determined by critical remarks. One of the most usual is the Canons of Eusebius, who formed ten Canons to point out the parallel passages in the Evangelists respectively, and divided the Gospels into portions of no great length to refer to for that purpose. More properly, he adapted them to the portions or divisions already made in the Harmony of the Gospels by Ammonius; and hence they are occasionally named the Ammonian Sections. They may be seen in R. Stephens's third edition of the *New Testament*, fol. A. D. 1550. These divisions for reference to his Canons are found in the Alexandrine and in most other MSS. They are wanting in the Codex Vaticanus.

Both the MSS. now considered, contained, in their perfect state, the whole Greek Bible, including both the Old and New Testament.

The Codex Vaticanus has, in the following order, the Gospels, the Acts, then the seven Catholic Epistles, and the Epistles of St. Paul, except Timothy,

Titus, and Philemon. The Revelations are in a more modern hand. It is supposed by Michaelis, on the whole, to be of higher antiquity than the Alexandrine. It is noted in the Vatican Library, No. 1209. The LXX was printed from it by Sextus V. A. D. 1587.

The Codex Alexand. was presented by Cyrillus Lucaris, patriarch of Constantinople, to king Charles I. in 1628, by Sir Thomas Roe, his ambassador at Constantinople. It is now in the British Museum. It is written, like that of the Vatican, in uncial letters, without marks of aspiration, or intervals between the words; also without accents, in which it differs from that in the Vatican. A splendid and accurate facsimile edition has been published by Dr. Woide; who carries the age of it so high as "*intra medium et finem sæculi quarti.*" Michaelis judges it to be about two centuries later: but no certainty can be obtained; a Codex Dioscoridis, known to be written in the beginning of the sixth century, being the only one in uncial letters which has any fixed date. Marsh, note on Michaelis. This Alex. MS. and the Greek MSS. in general have been well defended, by Woide and Griesbach, from the charge of being corrupted from the Latin version, as asserted by Wetstein.¹ Yet the readings in the Alex. MS. are uncertain; sometimes very valuable, but not so correct as at first supposed.

Codex Ephremi, or Regius 1905, in the late Royal Library at Paris, is of great antiquity. Wetstein fixes it at A. D. 542. The works of Ephrem the Syrian have been written over part of the leaves. It at first contained the whole Bible. The readings are very valuable.

Codex Cantabrigiensis, vel Bezae, is a Greek and Latin MS. of the Gospels, and the Acts of the Apostles, of very high antiquity; and was presented

¹ Yet see, more at large, upon this subject, Nolan on the Integrity of the Greek Vulgate.

by Beza to the University of Cambridge. An accurate and complete fac-simile edition of it has been lately published by Dr. Kipling. It varies from other MSS. with so much latitude, that in some places Scholia seem to have been inserted; but it is fully cleared by Michaelis of having been altered throughout from the Latin.

These four MSS. are prior to any which succeed them, by an interval of some centuries; the Codex Basil. b. vi. 27. the next in priority, being of the ninth century. It may be remarked, that in the later ages, the uncial letters became more formal, ornamented, and laboured; as may be seen in Wetstein, Proleg. p. 2. : and that there are only fourteen MSS. ancient enough to have been written in that character.

But though the MSS. are not usually of the first ages, an access is gained to a higher antiquity by the Versions, and the quotations in the Fathers. A MS. by coinciding in its readings with a very ancient version, or with the quotations of Origen or others of the Fathers, may be esteemed a valuable copy of a more ancient MS. of a very early age.

II. *Of the Versions.*

They surpass the present Greek MSS. in antiquity; show the readings in the very ancient Greek copy, whence they were translated; and chiefly prove, that the sacred writings have been transmitted from the earliest age without any material alteration.

The ancient Syriac version is highly praised by Michaelis. It is named by the Syrians, Peshito, or "the correct, or faithful." It is the very best translation, continues he, of the Greek Testament, that I have ever read. He holds it to have been made at the end of the first, or the beginning of the second

century. It is, beyond a doubt, of extreme antiquity. But Mr. Marsh has observed, with the singular accuracy which he always exerts, that Ephrem the Syrian who lived in the fourth century, is the first who has quoted it; and that the sacred canon of the books of the New Testament was not formed, or the parts collected into one volume, as Griesbach and Semler have shown, till the middle of the second. Before this, the translation could not well have been performed. It is also the opinion of Griesbach, that it is much interpolated. The present editions, says Michaelis, are very imperfect, and the text not unaltered.

N. B. There is another valuable Syriac version, named the Philoxenian, from Philoxenus bishop of Mabug. A. D. 508, on which consult Michaelis.

Other Eastern versions are described by him in the following order:

The Coptic was the common language of Egypt before the Saracens: a mixture of ancient Egyptian and of Greek. The age of the Coptic version is uncertain; but probably it is ancient, or of the fifth century. It must be regarded as a principal version: for, after the conquest of the Saracens, it gave birth to several Arabic translations, that were usually annexed to it. The readings of it have a striking affinity to the Latin version, and to the Codex Cantabr.

The Sahidic version, in the language of the Upper Egypt, is esteemed by Woide to be as early as the second century.

The Arabic version, given in the Paris and London Polyglotts, is that referred to by Mill in his New Testament; the Gospels in it are more ancient, and consequently of more authority than the Acts and Epistles. There exist many Arabic versions, the language extending over a large part of the East. It

is a disputable point, whether all the Arabic versions are not more modern than the age of Mahomet, A. D. 600. Michaelis inclines to think, that some may now exist that were prior to his æra. Mr. Marsh shows that no proof of it is established. It is also doubted if the Arabic version in the Polyglotts was not translated from the Syriac; but it is probably from the Greek.

The Ethiopic version, it is thought possible by Mr. Bruce, and by Ludolfus Hist. Æthiop. may have been written by Frumentius, a bishop in the fourth century, who first preached Christianity in that country.

The Armenian version is of the fourth or fifth century; but unfortunately, when the Armenian churches in the thirteenth century submitted to the Pope, their Bible was altered or corrupted by the Vulgate. The version is highly praised by La Croze, and is yet valuable.

The Persic version is of a later date, and from the Syriac.

The Western versions are, the Latin, Gothic, and Anglo-Saxon.

The Latin version, i. e. the Vulgate, has been formed from the old Latin versions of the highest antiquity. It appears from Augustin de Doctr. Christ. lib. ii. c. 11. that the Latin church had a very great number of translations of the Bible made at the first introduction of Christianity. And thus Jerom: "In the Latin versions you have as many translations as copies." It is doubtful whether the first Latin version was made in the first, or, Greek being so universal a language, not till the second century; but, from the uncommon hebraisms that appear in some passages, Michaelis apprehends, that the earliest may have been formed by the Jewish converts in the first century. And though this is very doubtful; yet, from the many barbarisms, he concludes, they may have been

certainly provincial, or, as it were, local translations. Blanchini (Romæ 1749, 2 vols. fol.) has published an *Evangelistarium* of four MSS. from these versions.

As to their critical use, they often differ; but where they agree, they point to the true reading of the most ancient Greek MSS. whence they were taken: and they are often confirmed by the Syriac and Coptic.

At length the great confusion which prevailed in these copies induced pope Damasus to employ St. Jerom, the very learned Latin Father, in correcting them: he professes to have reformed them by the Greek original, *Novum Test. Græcæ fidei reddidi*; yet he allows that he attempted not to amend all the errors. This corrected edition assumed the name of the *Italica Vulgata*, and was finished A. D. 384. It was afterwards corrupted by the mixed text of the middle ages: yet it is that version which was declared the sole authentic Scriptures in the Council of Trent A. D. 1547, and is the only approved text of the Church of Rome. The Romanists of course over-valued, and the first Protestants depreciated in the extreme, this version; till Father Simon ably defended it; and Mill, who favoured the sentiments of Simon, with Bengelius, an able critic, again raised it perhaps somewhat above its value. Wetstein, the opponent of Bengelius, slighted it; and Whitby, in his *examen Millii*, has hastily preferred to it any Greek MSS. or Fathers: but, though it has many errors, it has great intrinsic worth; and the more ancient the Greek MSS. and other versions, the closer is their agreement with the *Vulgate*.

The Gothic version was made for the use of those of that nation, who, wandering westward from their ancient habitation on the east of the Borysthenes, settled in Wallachia. An alphabet was composed from the Greek and Latin; they being placed on the

borders of the Grecian empire, and near a Roman colony, and the Bible translated by their bishop Ulphilas in the middle of the fourth century. Thus Socrates, Sozomen, Theodoret. The Gospels are preserved at Upsal in Sweden, in a MS. with silver letters, hence named the Codex Argenteus; it is translated from the Greek with many Latin idioms.

The Anglo-Saxon version is of later date; yet from an old Latin version, and not from the Vulgate.

III. The third source, whence the genuine readings of the New Testament are drawn, is the quotations in the Ancient Fathers.

As their productions were very voluminous, it will be no wonder that there should be a mixture of negligence or haste in some of their quotations. Michaelis has judiciously distinguished their writings into, 1. Commentaries; 2. Works of edification; 3. Polemical writings. In the first it is evident that the book expounded is not quoted from memory; but in controversy they often quoted *memoriter*, and sometimes would prefer a favourable reading, if more than one existed in the MSS.; and they might quote from memory also in works of edification. Again, the Latin Fathers in general, including those of Africa, as Tertullian, Cyprian, and Augustin, were not well skilled in the Greek language, and made all their quotations from the Latin versions: the Greek Fathers also themselves partook of the native language where they lived; as those of Syria, writing in Greek, yet might incline to the Syriac version, which they had used from their childhood.

But on the whole, it appears that they did not quote so carelessly, or so much from memory, as has been supposed; and that, when they give a quotation in form, they certainly give the reading of a MS. much more ancient than any which at present exists

in the church. Hence the quotations of the earlier Fathers are of great importance to the sacred text: the æra in which they respectively flourished may be seen in the Catalogue annexed to this Introduction. Mill and Wetstein have each given, in their Prolegomena, a catalogue of those Fathers, from whom they have selected various readings. That of Mill is the fullest and most descriptive. Much valuable information may also be derived from Simon, *Hist. Crit. des Commentateurs du N. Test.*

IV. There is yet another source from which the genuine reading may be supposed to be obtained; and that is, critical conjecture.

This, Michaelis shows, is not unlawful to be exercised, as had been thought, on the text of the New Testament; but he proves with great force, that as it would be highly expedient where only one or a few copies existed of any book, for then mistakes must probably appear in it that require emendation, and no other means are afforded, so the propriety decreases in proportion as the number of copies or MSS. multiply. Consequently, what was very allowable in Erasmus or Beza, or the first editors, becomes beyond comparison less so in the close of this century, when the real materials of criticism, the collections of various readings from the MSS. Versions, and Fathers, have so greatly increased. He adds, that where ancient critics have taken this liberty, the moderns contend that they have injured the text; and of modern conjectures of this sort, he thinks there are very few indeed that will be found probable. Ernesti is likewise much of this opinion: and Wetstein, though an advocate for the principle, adds—*ingenuè tamen fateor, ex omnibus illis vix unam aut alteram sese mihi probare utcunque potuisse.*

It is obvious therefore, at least, that the time and

attention of the student are too important to be long bestowed on the nugæ canoræ, the delusive and chiming trifles of conjectural criticism.

In the last place, the editions of the New Testament may be briefly noticed.

The first edition of the Greek Testament was published with the LXX, by cardinal Ximenes, at Complutum, i. e. Alcala in Spain, A. D. 1514. Yet copies were not publicly distributed till A. D. 1522. This is termed the Complutensian edition. It is printed in singular types, having some resemblance to the letters of MSS. of the ninth or thirteenth century. As Card. Ximenes was at an immense expence in procuring MSS. for the whole edition, including the Old Testament; and as he acknowledges the assistance of Greek MSS. from pope Leo X.; and as it further appears that Leo did not attain to the popedom till A. D. 1513; it is a very difficult question to the biblical critic what MSS. were used by him in the New Testament; whether those valuable Italian MSS. now styled the Barberini MSS. because the extracts of Caryophilus from them are in that library in Rome, or others since destroyed in Spain, as the MS. Rhodiensis appealed to by Stunica, who was employed in this edition; or whether the favour of the preceding pope, Julius II., be not acknowledged to his successor Leo X. What is certain is, that the celebrated Vatican MS. was not one of those consulted by him; as appears by the collation of Mr. Marsh, Mich. c. viii. sect. vi. n. 347. Wetstein and Griesbach think the MSS. of this edition modern, and of little importance. Bengelius has a more favourable opinion of them. Plantinus of Antwerp has printed several editions from the Complutensian.

A. D. 1516. Erasmus published a Greek Testa-

ment at Basil ; a second edition, 1519 ; a third, 1522 ; a fourth and fifth, 1527, 1535. These were chiefly from MSS. at Basil ; with many readings in the two last from the editio Complut.

A. D. 1546, R. Stephens of Paris, the learned printer, published an edition of the Greek Testament in small octavo, called the *O Mirificam* edition, from the two first words of the preface ; in 1549, a second edition of the same size ; and in 1550, a very beautiful third edition in folio. The first in good measure follows the Complutensian ; and thus the second, yet with some errors. The text of the third is almost entirely the same as the last or fifth edition of Erasmus, with the variations of the Complut. and of Stephens's fifteen MSS. in the margin. Bengelius Intr. in Cris. sect. 86, confirmed by Griesbach. See Marsh n. 36. on Michaelis, ch. xii. sect. 1. These MSS. of Stephens are very valuable ; eight of them Le Long endeavoured to specify as in the late royal library at Paris ; two of these are known and were collated by Wetstein ; the others not so certain. The second, or that marked β in Stephens's edition, perfectly corresponds, and has been even thought the same MS. as the Codex Cantabrigiensis. That marked γ , or the eighth, is of the Gospels ; it corresponds in parts with the Codices Vaticanus et Alexand. and is, in the opinion of Michaelis, one of the most valuable of our MSS. The MS. marked $\iota\gamma$, or the thirteenth, is shown by Mr. Marsh to be that named the Vatables MS. and at present No. K. k. 6. 4. in the Cambridge Library. See his Letter to Archdeacon Travis on this subject.

A. D. 1565, 1576, 1582, Beza having procured from H. Stephens his father's various readings, and possessing all the Codex Cantabrigiensis for the Gospels, and the Claromontanus, a very similar, and very ancient Græco-Latin MS. for the Epistles,

published, under the care of H. Stephens, three editions, with notes, of the New Testament; the third edition of 1582 is the most valuable. It was reprinted 1589, 1598.

From these four principal editions, the Complutensian, the fifth of Erasmus, the third of R. Stephens, and the third of Beza (or, to speak more accurately, from the third edition of Stephens, which is formed on the fifth of Erasmus, that edition of Erasmus having many readings from the Complutensian); the Elzevirs of Amsterdam, including some alterations from the third or fourth of Beza, formed an edition A. D. 1624, which fixed the fluctuation that had prevailed in the text, and became the *editio recepta*, or commonly received text of the Greek Testament; whence almost all succeeding editions have been derived.

It is to be observed, that this *editio recepta* almost entirely follows the text of Stephens, i. e. of Erasmus, and has admitted few alterations in favour of the third or fourth of Beza.

Other critical editions are :

A. D. 1657. That of Walton after the Complut. in his *Polyglott*, accompanying the oriental Versions.

A. D. 1707. Oxon. The capital edition of Mill with the collations, and various readings from all the MSS. Fathers, and Versions known in his time, and most instructive and valuable *Prolegomena* : it was reprinted with additions by Kuster, Rotterdam 1710, and Lipsiæ 1723.

A. D. 1728. Tubingen. The edition of Bengelius, with select various readings of importance, and an *Adparatus Criticus*, containing dissertations of uncommon accuracy and precision in biblical criticism.

A. D. 1751. Amsterdam. The edition of Wetstein, on yet a more extensive scale than that of Mill. It

contains more various readings from a greater number of MSS. illustrations in notes of great learning from classical and rabbinical authors, and a very full and accurate description of the MSS. in the Prolegomena. N. B. One error prevails in Wetstein, the supposing that the most ancient MSS. Græco Latin and others, have been corrupted from the Latin.

A. D. 1775. Halle. The edition of Griesbach, which, with his *Symbolæ Criticæ*, a kind of supplement to Wetstein, is a useful and valuable work.

A. D. 1785. The edition of Matthai, with selections from the Moscow MSS.

A. D. 1788. Hauniæ. A splendid edition of the professors Birch, Adler, and Modenhawer, who collated MSS. throughout Europe for the king of Denmark.

Amongst the collectors of various readings are :

A. D. 1440. Laurentius Valla of Rome, the first collector of MSS. His annotations are published by Erasmus at Basil.

A. D. 1572. J. Camerarius, a very learned German, published a commentary with various readings, particularly from a MS. of the Gospels. Wetstein, No. 88.

A. D. 1606. Lucas Brugensis, concerned in the *Biblia Regia* at Antwerp, collected various readings. Mill. Proleg. 1300.

A. D. 1633 circiter. Caryophilus made extracts from the Barberini MSS. so called in Rome.

A. D. 1640. Patricius Junius, or Patrick Young, king's librarian, first collated the *Codex Alex.*

A. D. 1640. Hugo Grotius floruit.

A. D. 1650. J. Morin, a French divine and critic, defended the Vulgate.

A. D. 1650. Archbishop Usher collated fifteen

MSS. partly published in Walton's Polyglott, more completely in Mill.

A. D. 1672. J. Saubert of Helmstadt published *Varia Lectiones* on St. Matthew.

A. D. 1680. Richard Simon, priest of the congregation of the Oratory, a French critic of unrivalled acuteness and learning. In his *Histoire Critique* of the text, the versions, and the commentators of the Old and New Testament, and in his translation of the Vulgate of the New Testament with notes, has given firmness and consistency to this new branch of science. Simon, says Michaelis, may be almost termed the Father of modern criticism.

It needs only be subjoined, that the annotators on the Gospels, when treating of the critical exposition and state of the text, refer to the MSS. Fathers, and Versions, and to the several editions and critics here enumerated: and to others also, ancient and modern, whom the limits of this abridgment prevent from being here specified.

As the whole of this Section has been selected from Michaelis, a minute reference to each page of his book, or to the notes of his very able translator Mr. Marsh, may not be thought requisite.

S E C T. III.

THE third general head, to which the annotators may be observed to direct their attention, is—

III. *The dispensation of Christ ; and the sacred rites which he has established.*

THIS, in its fullest extent, includes the whole system of the Christian religion, or all the institutions and doctrines purely Christian: for, however they may be exemplified in the Acts, or dilated in the epistles, it is evident that they have all their origin in the Gospels of Christ.

But what is chiefly here implied is the great and general points; of the commission to the Apostles; the promise of the Holy Spirit; the institution of the two sacred rites of Baptism, and of the Lord's Supper, and others of that rank: and also, that current or customary exposition attached by the commentators to each part of our Saviour's precepts, as they present themselves in the course of the narrative. These subjects receive their principal illustration from the Fathers of the Church. It is from them that the annotator is enabled to show, during the course of the first four centuries, how the rites above-mentioned have been received and practised, and how the doctrines

of our holy religion have been diffused throughout the Christian world.

The Ancient Fathers are very numerous ; and differ in authority and estimation from various circumstances of rank, and talents, and local situation, and especially in respect to their distance from the Christian æra, or the promulgation of the Gospel : and some of them, or rather some writers ranked as such, descend far into the lower and darker ages. The commentators also, to whom they are familiar, are not accustomed to stop and distinguish their priority, as they happen to quote them. So that the student may occasionally see Theophylact and Euthymius, for instance, cited in the same page and argument with Irenæus, and may be willing to attribute to them equal authority ; till he is surprised to find that the two former are writers of the eleventh and twelfth centuries, and Irenæus of the second.

It is of moment, therefore, and will be found highly useful, to bestow some pains in attaining a ready facility in distributing the Fathers at least into the centuries in which they flourished ; with some recollection of any additional circumstances that may attend the principal of them.

In general ; the cast and subject of their writings take their rise from the state of the Christian Church at the several periods in which they wrote, and the progress of religion. The Apostolical Fathers, as they are styled, or those of the first century, who chiefly addressed epistles to their separate churches after the manner of the Apostles, are, as might be expected, plain and simple, and replete with a sincere and edifying piety. The two writers of most eminence in the second century are Justin Martyr and Irenæus. The persecutions raised by the Emperors, and the opposition of the Jews and of the Pagan philosophers to the Christian faith, gave occasion to the apologies

or defences of Christianity presented to the Roman emperors by Justin Martyr, to his exhortation to the Gentiles, and to his controversial dialogue with Trypho the Jew; whilst Irenæus, bishop of Lyons, opposed the various heresies which then desolated the church. Towards the end of this century, Tertullian, an African presbyter, or priest, shone with uncommon lustre on all these topics; in his celebrated apologies for the faith; and in his polemic writings against the Heretics, the Gentiles, and the Jews. At the same period flourished Clemens of Alexandria; who seems, from the learning and philosophic spirit which prevailed in that city, to have attained and displayed a larger share of promiscuous erudition in his *Stromata*, or miscellaneous treatises, than any preceding Christian writer.

In the third century, the only two writers of uncommon celebrity are Cyprian and Origen; who may be esteemed the successors of Tertullian and of Clemens. Origen was properly the immediate successor of Clemens in the presidentship of the school at Alexandria. The native vigour of his mind, and the adamantine powers of his application, enabled him, like Erasmus, to engage with equal ease in the discussion of the most refined points of philosophy, or in the toilsome and minute labours of biblical criticism. The allegorical mode of interpretation, however, which he drew from the semiplatonic philosophy then prevalent at Alexandria, and applied to the scriptures, is supposed to have been of lasting prejudice to the Christian cause. Cyprian, bishop of Carthage, can only be named as the successor of Tertullian, from being a writer, who trod in his steps, with yet more eloquence, though less ardour and force; and who lived at the distance of a few years, probably in the same city and province.

At length, in the beginning of the fourth century,

the church found repose from persecution : and it is no wonder that the leisure and protection afforded by the first Christian emperors should produce an ample harvest of Christian writers. Yet it was not till the close of this century that its most distinguished authors appeared. These were, Jerom, Chrysostom, and Augustin. The great learning, the industry, the critical skill, the irritable temper and heat in controversy, apparent in St. Jerom, have rendered him very celebrated. The talents of Chrysostom, patriarch of Constantinople, seem to have been of a milder kind. He appears to have united a rich vein of pure and Attic eloquence with great judgment in the explanation of the scriptures. Augustin, bishop of Hippo in Africa, was acute and argumentative, of a subtle and penetrating genius : but his style is represented as tedious and intricate, and requiring a very attentive reader.

To these may be added, as writers of note, Minucius Felix in the commencement of the third, and Lactantius in the beginning of the fourth century ; two Latin authors of uncommon and classical elegance. In the fourth century also flourished Arnobius, who wrote against the Gentiles ; Eusebius the historian, Basil the great, Nazianzen, Epiphanius adv. Hæres. and many others : of whom a more accurate knowledge must be gained from their works ; or, at least, from the accounts of the modern critics, and ecclesiastical historians ; as Lardner, Dupin, Tillemont, &c. especially from the *Historia Literaria Scriptorum Eccles.* by Cave, Lond. 1688. fol. or in preference, Oxford, 1740, 2 vols. fol. a useful work of a moderate price ; which ought not to be omitted in forming a scholar's library. The translation of the works of the Apostolic Fathers, by archbishop Wake, 8vo. 1693, and Cave's *Primitive Christianity*, 8vo. 1676, are two useful treatises connected with this period.

To attempt to specify the different authors of various kinds, that are incidentally referred to by the commentators in a casual elucidation of their subject, would be a very fruitless undertaking. Much depends upon the particular studies to which they may be devoted. Thus Grotius, a deep and elegant scholar, and a professed civilian, frequently illustrates a text from the classics by very apposite quotations. Under the idea that Pythagoras had seen the Jewish scriptures in Egypt, or in the East, he sometimes recurs to Jamblichus and the Pythagoreans. He also often cites Hierocles, a Platonic philosopher of Alexandria in the fifth century, who wrote a comment on the golden verses of Pythagoras. Neither does he forget Trebatius and Papinian, with the Digests and Pandects of the Roman Law, when an opportunity offers.

It might be more justly expected that some of the principal commentators should be here enumerated. But a selection is difficult to be made. The modern ones also are well known; and the more ancient by no means in frequent use. A catalogue of great extent may be seen in the *Bibliothèque Sacrée*, prefixed to Calmet's Dictionary of the Bible; where no less, for instance, than sixty different Harmonies of the Gospels are specified.

Two collections, formed by English divines towards the middle of the last century, give the clearest view, and afford the readiest access to the principal, of the ancient commentators. The one is the *Critici Sacri*, in nine volumes folio; the other, Pole's *Synopsis Criticorum* (five folio volumes), in which the authors in the preceding work are abridged, and useful additions made from Bochart and others; and which has nearly superseded the former publication. A useful account of both may be found in Simon's *Hist. Crit. of the Old Testament*, b. iii. c. 15. The names of the

authors comprised in the *Critici Sacri* are, Sebastian Munster, Paulus Phagius, Vatables, Seb. Castellio, Isidorus Clarius, Drusius, Grotius; with four or five annotators on the Proverbs, the book of Job, and other single books of the Old Testament. Of these Drusius is esteemed, next to Grotius, the most valuable. Munster and Castellio translated the Bible. Others of the first reformers also translated or commented on the Scriptures. And some men of general learning in that age are yet cited by the moderna.

Upon the whole, the following short list contains the dates of some of the earlier critics since the revival of letters, who are occasionally noticed in their various departments, by the expositors of the New Testament :

A. D.

1516. Erasmus first published the Greek Testament at Basil. Died 1536, aged 69.

1517. Martin Luther. Died 1546, aged 68.

1522. Andrew Osiander published the Latin Vulgate of the Bible, corrected by the Hebrew and the Greek texts, at Nuremberg. Luke Osiander and his son Andrew O. junior, pursued the same method in various editions.

1534. Sebastian Munster, a Calvinist of Basil, published a Latin translation of the Old Testament, with notes; also notes on St. Matthew. Died 1552, aged 63.

1539. Vatables was Hebrew Professor at Paris: he translated the Old Testament. The New Testament in his edition is by Beza. Died 1547.

1540. John Calvin. Died 1564, aged 55.

1542. Isidorus Clarius, a Benedictine, published a Latin Bible with notes at Venice. He inclined to the Protestants; and borrowed from Munster.

A. D.

1550. Seb. Castellio, or de Chastellon on the Rhone, a Protestant divine of Basil, and the opponent of Beza, published a very classical Latin translation of the Old and New Testament. Castellio is praised by Simon as an able critic. Died 1563, aged 48.
1570. Junius, or Du Jon, Professor at Leyden, translated with Tremellius the Bible with literal notes. Junius translated the New Testament. Died 1602, aged 57.
1570. Tremellius of Ferrara in Italy, of Jewish parents, a Protestant divine, joined with Junius in his translation of the Scriptures. Died 1580, aged 70. His translation and notes are yet occasionally cited in references to the Prophecies of the Old Testament.
1565. Theodore Beza. Died 1605, aged 82.
1580. Arias Montanus, a very learned Spanish commentator; who published the great edition of the Scriptures, named *Biblia Regia*, or King Philip's Bible; at Antwerp. Died 1600, aged 72.
1590. Joseph Scaliger, the great critic and chronologist, who wrote the treatise *De emendatione temporum*, published *Conjectures on the New Testament*. He was a Calvinist in Holland, and the son of Julius Cæsar Scaliger, a critic also and poet. He died 1609, aged 69.
1600. J. Piscator of Herborn; a Calvinist commentator. His works are in 5 vols. folio. Died 1626, aged 80.
1600. J. Drusius, a Flemish Protestant divine. Died 1616, aged 61.
1610. J. Buxtorf of Basil. His oriental learning is highly esteemed. Died 1629.

A. D.

1610. Erasm. Schmidius, Gr. Professor at Witeberg, published a New Testament with notes. The author of the Greek Concordance. 1636.
1650. S. Bochart, a Protestant divine of Caen in Normandy, whose Hierozoicon, or History of Animals and Plants in Palestine, is a very learned and valuable work. Died 1667, aged 68.
1660. Dr. Edward Pococke was one of the first orientalists of his time. His *Miscellanea Sacra* are greatly valued. Died 1691, aged 86.
1670. Sebastian de Tillemont; a French writer. His *Histoire Ecclesiastique* is composed with great fidelity and exactness. Died 1698, aged 61.
1690. L. Du Pin, a French critic, doctor of the Sorbonne. His *Bibliothèque Universelle des Auteurs Ecclesiastiques* is in high estimation. "He possesses," we are told, "the uncommon talent of analysing an author, so as to give not only his history, but the substance of what he wrote." Died 1719, aged 62.
1700. Le Pere Lamy of Mans, a French divine, published many illustrations of Scripture. Died 1715.
1706. S. Basnage, a Protestant divine at Rotterdam in Holland. The History of the Jews by Basnage from the age of Jesus Christ, and of Josephus to the present time, is esteemed a very accurate and judicious performance.
1710. Adrian Reland of Holland; an orientalist. His *Description of Palestine* is the geographical treatise most in use. Died 1718, aged 42.
1712. Augustin Calmet, a Benedictine, abbot of St. Leopold in Lorrain. His *Dictionary of*

the Bible is a work of great use and advantage to a student. Died 1757, aged 84.

A Catalogue of the Principal FATHERS of the Church.

CENTURY I.

THE life and ministry of our Lord Jesus Christ extending to A. D. 33, or 36; and some time elapsing in the first settlement of the Christian faith in Judea; no writings appear in the nascent church in the first half of this century, (unless it be the Gospel of St. Matthew, placed by Dr. Owen so early as A. D. 38.)

The sacred code of the New Testament was then given to the world; its publication occupying a space of about twenty years, from A. D. 50 to A. D. 70. It may be observed, that this last year is the date of the destruction of Jerusalem: so that in this sense the Gospel had been "published in all the world," or throughout the Roman empire, before that event.

The Epistles of St. John A. D. 80, and his Revelations A. D. 96, were probably the only part of the New Testament later than this period.

Contemporary with, or rather subsequent to, this æra are the few writers named, from their intercourse with the Apostles, the Apostolic Fathers. These are Clements, Ignatius, and Polycarp; with the Epistle of St. Barnabas, and the tract entitled 'The Shepherd of Hermas.

A. D. 70, or 96. Clemens Romanus (mentioned, as the Ancients agree, by St. Paul, Phil. iv. 3. probably bishop of Rome) wrote his Epistle to the Corinthians, to reconcile their dissensions, in the name of the Church of Rome. The style is clear and simple. It is called by the Ancients an excellent and admirable epistle. In it the first Epistle to the Corinthians is expressly ascribed to St. Paul; and the Gospels of Matthew, Mark, Luke, as also the Acts, and the Epistle to the Romans, with other of the Epistles, are alluded to without quotation. Pearson, Wake, Dodwell, Le Clerc, and Cave Hist. Lit. give the date about A. D. 70. Du Pin, Tillemont, and Lardner, A. D. 96. All that is mentioned of his life and martyrdom is uncertain. The fragment ascribed to him as a second Epistle to the Corinthians is of a later date, yet prior to the third century.

To Clemens have also been improperly ascribed the Apostolic Canons, the Apostolic Constitutions, and the Recognitions; the two first of which are of the fifth, and the last, perhaps, of the second century.

See Lardner, part ii. b. i. c. 11. Irenæus contr. Hær. lib. iii. c. 3. Euseb. Eccl. Hist. lib. v. c. 6. lib. iii. c. 13, 15, 16, 38. Compare Wake Apost. Fath. Pref. Cave Hist. Lit. and Ep. Clem. edit. Wotton.

A. D. 107. Ignatius, (known to the Apostles; bishop of Antioch in Syria, and sent thence to suffer martyrdom at Rome) wrote at Smyrna and Tros, in making his last journey as a prisoner to that city, seven short epistles to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnæans, and to St. Polycarp. The authenticity of these epistles has been well established by Abp. Usher, and especially by Bp. Pearson, in his *Vindiciæ Ignatii*. An account of his martyrdom is also extant, and authentic. See Lardner, Wake, and Cave, *ubi supra*. Euseb. Hist. Eccl. lib. iii. c. 36. Jerom. de Vir. illustr.

A. D. 108. Polycarp, the disciple of St. John, was ordained by that Apostle bishop of Smyrna in Asia minor, and suffered martyrdom there A. D. 167, or, as Pearson maintains, A. D. 148. He wrote a pious and valuable Epistle to the Philippians, at the time of the martyrdom of Ignatius, whom he mentions; relating, that he had collected his Epistles, and subjoined them to his own. He quotes the 1 Cor. and the Ephes. and is full of allusions to the books of the New Testament. See Lardner, Wake, and Cave, *ubi supra*. Irenæus *adv. Hær. lib. iii. c. 3.* § 4. Euseb. *Ecc. H. lib. iv. c. 14. lib. v. c. 20.*

The narratives of the martyrdoms of Ignatius and Polycarp are authentic, and very edifying. See them in Wake's *Apost. Fath.* also Euseb. *E. H. lib. iv. c. 15.*

A. D. 71. It is doubted if the Catholic or General Epistle of St. Barnabas be written by that Apostle. Clemens Alex. *Strom. lib. ii.* and Origen *adv. Cels. lib. i.* ascribe it to him. Eusebius speaks of it as his, yet reckons it with the *υόθoi*; by which is meant, not the spurious, but those questioned or contradicted. Jerom. *de Viris Illust.* says, that it was written by St. Barnabas, and read in the church amongst the apocryphal scriptures. Du Pin, Tillamont, Cave, and Abp. Wake, esteem it genuine. Others much doubt its authenticity. Lardner quotes it as probably of St. Barnabas, and certainly ancient, being written soon after the destruction of Jerusalem, A. D. 70. which it mentions as lately passed. It is addressed to a Jew, and full of allegorical interpretations of the Old Testament.

A. D. 92. The Shepherd of Hermas is undoubtedly ancient, and quoted by Irenæus, Tertullian, and Origen; but whether of the Hermas, *Rom. xvi. 14.* is uncertain. He mentions Clemens as then bishop of Rome; and hints at an approaching persecution;

perhaps that of Domitian A. D. 94. It is of course prior to the *Hermes* A. D. 141. brother to Pius bishop of Rome. The work consists of three parts. In the first are four visions. In the second are twelve commands, supposed to be given by a heavenly shepherd; hence the name. This book contains some grave and pious precepts. In the third are ten similitudes. It alludes occasionally to the New Testament, but is of no great intrinsic value.

CENTURY II.

A. D. 110. Papias, bishop of Hierapolis in Phrygia; a hearer of John; companion of Polycarp. *Irenæus*, lib. v. c. 33. His fragments are in *Euseb. Eccl. Hist.* lib. iii. c. 39. He there gives an account of the books of the New Testament. He believed in the Millennium; hence esteemed by Eusebius a man of weak capacity. See Lardner and Cave.

A. D. 140. Justin (surnamed the martyr; born at Sichem, or Flavia Neapolis, in Samaria) after studying in various sects of philosophy, became a Christian. Presented his first Apology or defence of the Christians to the Emp. Antonin. Pius, A. D. 140. Afterwards published his Conference or Dialogue, now extant, with Trypho the Jew. Returned to Rome, and inscribed his second Apology to the Emp. Marcus Antoninus. Beheaded at Rome A. D. 164.

His Apologies are highly esteemed.

The Epistle to Zena is doubtful (Lardner); but, on the whole, written by him. Cave.

The Epistle to Diognetus is doubtful also; Cave ascribes it to him. It is an excellent epistle. Lardner.

The *Quæstiones et Respons. ad Orthodoxos* is a later work.

A. D. 170, Dionysius, bishop of Corinth. The fragments of his Epistles are preserved in Eusebius, lib. iv. c. 23.

A. D. 172. Tatian of Syria, a follower of Justin, lapsed after his death into heresy. Irenæus adv. Hær. lib. i. c. 28. lib. iii. 23. He wrote an Oration to the Gentiles, yet extant; and a harmony, or Collection of the Gospels, named *Dia-tessaron*, or "of the four;" mentioned by Eusebius, Eccl. Hist. lib. iv. c. 29, 16. See the article of Ammonius, A. D. 220. *infra*. But observe, that this work is no more than a History of the Life of Christ, expressed chiefly in the words of Tatian, and not properly a Harmony. Mill, Proleg. No. 658. ed. Kuster.

A. D. 173. Hegesippus: his fragments are in Eusebius, Eccl. Hist. lib. ii. c. 23.

A. D. 177. Melito, bishop of Sardis in Asia minor; his remains are in Eusebius, Eccl. Hist. lib. iv. c. 26.

A. D. 177. The Epistles of the Churches of Vienne and Lyons. These are an account of the sufferings of their martyrs in the time of M. Antoninus; given in Eusebius, E. H. lib. v. c. 1, 2. Some think them composed by Irenæus. "It is the finest thing in its kind of all antiquity." Lardner.

A. D. 178. Irenæus, a native probably of Smyrna; bishop of Lyons in France; the friend of Polycarp; wrote five books against heresies, now extant in an ancient Latin version. They are highly esteemed; full of learning, integrity, and good sense. He died about A. D. 202. Lardner. Euseb. E. H. lib. v. c. 4, 6, 7, 8.

A. D. 178. Athenagoras, an Athenian philosopher (Cave), a polished writer, and his style attic (Lardner), wrote an Apology for the Christians to the Emp. Marc. Antoninus, and a Treatise on the Resurrection.

¹ See the Preface to White's *Diatessaron*.

In them are strong marks of learning and genius. So Mosheim. They are now extant. See Cave and Lardner.

A. D. 180. Miltiades, mentioned in Euseb. E. H. lib. v. c. 17.

A. D. 181. Theophilus, bishop of Antioch, wrote three books in defence of the Christian Faith to Autolycus, a heathen. They show much erudition.

A. D. 192. Pantænus, president of the catechetical school of Alexandria.

A. D. 192. T. Fl. Clemens of Alexandria; he studied under Pantænus, and succeeded him as president of the school in that city. His principal work is the *Stromata*, or various discourses, in eight books: a miscellaneous collection, partly against the heretics, of great learning and value. He wrote also the *Protrepticon*, or Exhortation to the Gentiles; and the *Pædagogus*, or Instruction to a Gentile Convert. Lardner, Cave, Euseb. E. H. lib. vi. c. 13, 14. Consult also Jerom. de *Viris Illustr.*

The only Latin Father of this century is—

A. D. 192. Q. S. Flor. Tertullian, of Carthage in Africa; a writer of uncommon genius, learning, and piety; but melancholy and austere, which induced him to defend and incline to the errors of the Montanists. See Cave. His works are very numerous: his style laboured and difficult. Tertullian's *Apology* for the Christians, says Mosheim, is one of the noblest productions of ancient times. Lardner, Cave.

The *Recognitions* of Clemens, as ascribed to the first Clemens bishop of Rome, are supposititious, but are thought to be of this century: they are quoted by Origen. They consist of imaginary travels or acts of St. Peter, with his disputes with Simon Magus, and miracles. The name of *Recognitions*, lib. ix. § 34. is

only from Clement being supposed to meet with or recognize his parents, who had been long separated from him.

CENTURY III.

A. D. 212. Alexander bishop of Jerusalem, a friend and favourer of Origen; he studied under Pantænus and Clemens at Alexandria. Euseb. lib. vi. c. 11. 14.

A. D. 220. Hippolytus Portuensis, bishop, as supposed, of Porto in Italy, or of Portus Romanus, now Aden, in Arabia, a disciple of Irenæus (so Photius), and known to Origen, wrote many works; those which now remain are very doubtful; some genuine fragments are preserved in Theodoret, Dial. ii. and see Euseb. E. H. lib. vi. c. 22. A statue of Hippolytus sitting in cathedrâ, and a catalogue of his works inscribed on the base, was found, A. D. 1551. near the church of St. Laurence, in the environs of Rome. See the Inscription in Cave.

A. D. 220. Julius Africanus; studied at Alexandria; bishop of Nicopolis in Palestine; he wrote a Chronology, now lost, Euseb. Eccl. Hist. lib. vi. c. 31. and was in general an author of distinction. His method of reconciling the genealogies of Christ in Matthew and Luke is given in Eusebius, lib. i. c. 7. See the note on Luke iii. 23. infra.

A. D. 220. Ammonius of Alexandria: there are extant two Harmonies, so called, of the Gospels; the larger usually attributed to Ammonius, the other to Tatian; and it is held, that the larger, written probably by Ammonius, is improperly ascribed by Victor to Tatian. Lardner, Cave, Mill Proleg. No. 658. edit. Kuster.

A. D. 230. Origen, a native of Alexandria, and president of the catechetical school there, probably the

successor of Clemens ; one of the most celebrated of the Fathers for genius and learning : yet he inclined to the Platonic philosophy, and to mystical interpretations of Scripture ; which was supposed to lead him into errors. He wrote many commentaries and homilies on different books of Scripture, that have in part descended to our times. His Hexapla, only fragments of which are extant, was a work of singular industry and merit ; it consisted, in six columns, of the Hebrew text of the Old Testament in Hebrew, and again the same Hebrew text in Greek characters ; with each of the four Greek versions, of Aquila, Symmachus, the LXX, and Theodotion. The Answer, in eight books, to Celsus an Epicurean, or rather a Platonic philosopher, (Mosheim), forms a defence of the Christian Faith of high estimation. The Philocalia is a treatise on the obscure passages in Scripture, collected from his works by Basil and Nazianzen. He wrote also a tract against the Marcionites, now separately published. His treatise *περὶ ἀρχαῶν*, and other of his works, are extant only in a Latin version by Rufinus, of whom see A.D. 390, and are mutilated and incorrect.

A. D. 233. Firmilian, bishop of Cæsarea in Capadocia : a letter of his to St. Cyprian, on the baptism of heretics, appears inter Epist. Cyprianicas, ep. 75. Lardner.

A. D. 243. Gregory, bishop of Neocæsarea in Pontus, studied under Origen at Cæsarea in Palestine, and composed a Panegyric on him, yet extant, with a translation of the book of Ecclesiastes.

A. D. 247. Dionysius, bishop of Alexandria, one of the most noted of the scholars of Origen : remains of his Tracts and Epistles are chiefly to be found in Euseb. E. H. lib. vii. et Præ. Ev. lib. xiv. prop. fin. Ed. Steph. p. 451. ; also in Athanas. Lib. de sentiētiā Dionys. Alex. Cave.

The Latin writers in this century are :

A. D. 210. M. Minucius Felix, an eminent Roman lawyer, has left an excellent Defence or Apology for the Christian Faith, in the form of a dialogue, entitled Octavius, from one of the supposed interlocutors. This writer and Lactantius are highly recommended by Blackwall as elegant and classical Latin authors. See also Cave, Lardner, Lactant. de Div. Inst. lib. v. c. 1. Jerom. de Vir. Illust. c. 58.

A. D. 248. Cyprian, bishop of Carthage: not much is known of his life: he was a rhetorician, converted about A. D. 244: elected bishop A. D. 247, suffered martyrdom by the sword near Carthage, with admirable calmness and constancy under the Emp. Valerian A. D. 258. His works are distinguished by uncommon eloquence and piety, but his mode of argument, not always solid and conclusive. They consist of treatises against the Jews and Heathens, as De Idolorum Vanitate, and of many epistles in high esteem with the learned. He resisted the claims of superiority from Stephen bishop of Rome, in a dispute on the re-baptism of heretics, with great spirit.

Of Arnobius, see the next century.

CENTURY IV.

A. D. 315. Eusebius, the historian, nat. 270, ob. 340. He became bishop of Cæsarea, in Palestine, on the accession of Constantine to the empire A. D. 313, and the consequent flourishing state of the church. He appears with distinction at the Council of Nice, A. D. 325, where he was appointed to address a panegyric to Constantine, and on other public occasions.

He published the *Præparatio Evangelica* in fifteen books, a work of great value: also,

De Demonstratione Evangelicâ, chiefly against the Jews, of which ten books now remain.

The *Chronicon*, or a general chronicle, translated by Jerom; we have the version, and also fragments of the original collected by Scaliger.

The *Ecclesiastical History*.

De Locis Hebraicis: a description of the remarkable places in Palestine. It is now extant in Greek; and also a Latin translation with some additions by Jerom, who was very conversant in Palestine, and resided for twenty years at Bethlehem. It is a useful work.

Also there is now remaining an *Oratio de Laudibus Constantini*, spoken at Constantinople A. D. 335, (that spoken at Nice is not extant;) a *Life of Constantine* in four books; and other treatises, of which see Cave.

A. D. 301. Peter, bishop of Alexandria, highly praised by Eusebius, E. H. lib. ix. c. 6.

A. D. 326. Athanasius, bishop of Alexandria, a man of genius and learning, distinguished for his opposition to the Arians; wrote many works, chiefly controversial, which were collected and published by Montfaucon, in 3 vols. folio.

A. D. 350. Cyril, bishop of Jerusalem: some of his works, chiefly xviii Lectures on the Heads of the Christian Faith, remain, and are esteemed by the learned. Mosheim, Cave.

A. D. 370. Ephrem, the Syrian, resided at Edessa, the author of various works, many of which remain, and exhibit a fund of Christian piety and virtue. He wrote in Syriac; but his writings were rendered by his contemporaries into Greek, and were published by Vossius in Latin, and at Oxford in Greek, 1709. Also by Asseman, 1747. See the Catalogue in Cave.

A. D. 368. Epiphanius, bishop of Salamis in

Cyprus, a native of Palestine, composed a large work against Heresies, yet remaining. He is praised by St. Jerom. (*de Viris Illustr.*), but his writings are thought to be full of inaccuracies. He also wrote a smaller treatise named *Ancoratus*, sive *de Fide*, on the opinions of Origen. He died A. D. 402, aged 115. Cave.

A. D. 370. Basil the Great, of a noble family in Pontus, studied at Antioch, Cæsarea in Palestine, Constantinople, and Athens; elected bishop of Cæsarea in Pontus; died A. D. 378. He wrote Homilies, and various other works, some controversial, now extant. The Ancients held his works in great veneration. *Totus veneratur antiquitatis chorus, plaudit tota eruditorum cavea.* Particularly, the elegance and purity of his style are highly praised by Photius and others. Cave.

A. D. 370. Gregorius Nyssensis, bishop of Nyssa in Cappadocia, the younger brother of Basil: he was a distinguished controversial writer, chiefly against Eunomius. He also published many Homilies, and catechetical works, now extant.

A. D. 370. Gr. Nazianzen, a native and bishop of that city in Cappadocia, studied at Athens; the friend of Basil; the preceptor of Jerom. His writings are spoken of with high esteem by the Ancients. They are chiefly Orationes, or Homilies; and also many Poems, which he composed on this singular occasion: The emperor Julian having forbidden the Christian preceptors the use of any heathen or classic authors, Nazianzen wrote various pieces of poetry on serious subjects, in all kinds of metre, to supply their place.

A. D. 398. Joannes Chrysostomus, i. e. χρυσόστομα, so named from his eloquence; a native and presbyter of Antioch; succeeded Nectarius as patriarch of Constantinople A. D. 397. Died in exile A. D. 407, aged 52. His writings, and especially

his Homilies, are models of eloquence, and highly valued. They compose ten vols. folio, edit. Saville, Etonæ, and other editions. He is styled by Barrow, who was an excellent judge, "the Prince of Interpreters;" his Homilies being also comments or explanations of various parts of the Scriptures. All that is valuable in Theophylact is taken from his expositions. Calmet. He is one of the most distinguished Fathers of the Christian Church.

The Latin Fathers of the fourth century are :

A. D. 374. Ambrose, Archbishop of Milan, ob.
A. D. 397. æt. 59.

A. D. 378. Hieronymus, or Jerome, a native of Strido in Dalmatia; studied at Rome; travelled into Gaul, and through the East; returned with Epiphanius, and Paulinus bishop of Antioch, to Rome; acquired great distinction there for his learning. His acquaintance with the Hebrew language, then very unusual, enabled him to translate and comment on various books of the Old Testament with success. He also regulated the old Italic or Latin versions of the Scriptures, and gave them the form of the present Vulgate, i. e. Editio Vulgata, which is used throughout the church of Rome. Jerom, who was of an impatient and irascible temper, and engaged in many disputes, retired into the East, and fixed as a monk at Bethlehem in the Holy Land. His works in 12 vols. folio, are very valuable; they were often published by Erasmus, who speaks of him as *Christianorum omnium longe doctissimus, tum facundissimus, et theologorum princeps*. Cave.

A. D. 390. Rufinus Toranius, of Aquileia in Italy: he translated into Latin, Josephus the Jewish historian, and Origen *περὶ ἀρχῶν*, with other works, but for the most part with such unfaithfulness, that it is difficult to ascertain, says Cave, which are the parts belonging to the original author, and which his inter-

polations. His Latin version of Josephus, unfaithful perhaps chiefly by his using imperfect copies (Casaubon), being published separate, was divided by him into chapters; and in the Jewish war, into books different from those of the Greek. Hence the quotations and references to this Latin version perpetually perplex the student. It is often printed with the Greek, as in the Cologne edition 1691. Rufinus composed many original works, but is reckoned credulous and inaccurate.

A. D. 396. Aur. Augustinus, bishop of Hippo in Africa, a very distinguished Father of the Church: his works are very numerous, and in high estimation; his style is involved and tedious (so Erasmus): he may be held to be the last of the valuable ancient writers, and closes the fourth century.

The Apostolical Constitutions, being first mentioned by Epiphanius, and it being even doubtful that those he refers to are the same we now possess, are supposed to be of the fifth century: they contain various things inconsistent with the age and doctrine of the Apostles. See a full dissertation on them in Lardner. Parts of them might possibly have been taken from some earlier collection of the same kind. Pearson Vindic. Ign. part i. c. 4.

The Apostolical Canons, a smaller work, stands exactly in the same predicament.

Of the few Authors of any note subsequent to the fourth century, these may be mentioned:

A. D. 410. Nonnus, of Panopolis in Egypt, is chiefly remarkable for having given a paraphrase in verse of the Gospel of St. John, yet extant, and occasionally quoted by Grotius and other critics.

A. D. 412. Cyril, bishop of Alexandria, wrote a commentary, entitled Glaphyra, on the Pentateuch; also a comment on Isaiah, on the twelve minor Pro-

phets, and on the Gospel of St. John; and various other works. He was an opponent of Nestorius.

A. D. 412. Isidore of Pelusium in Egypt: he wrote 3000 epistles, says Suidas, 10,000, says Nicephorus, for the edification of the church; chiefly explanatory of texts of Scripture. MMXIII are yet extant in his works; *multiplici utilitate referta*. Cave.

A.D. 424. John Cassian, a native of Provence in France; retired to the desert of Scitis in Egypt; wrote in Latin, of Monastic Institutions, Collationes Patrum, and against Nestorius.

A. D. 545. Victor Capuanus, bishop of Capua; rendered the Harmony of the Gospels by Ammonius into Latin, improperly ascribing it to Tatian.

A. D. 858. Photius, patriarch of Constantinople, of a noble family, and high secular employments before his accession to that dignity. His *Μυριοβιβλίον*, or Bibliotheca, consisting of a critical account of CCLXXX ancient authors, exhibits a fund of erudition and acute discernment that all the learned speak of with admiration. There remain also a collection of Epistles, and other works of this author. Cave.

A. D. 950. Oecumenius compiled, chiefly from Chrysostom, a commentary of some value on the Acts, Epistles, and Revelations.

A. D. 1070. Theophylact, a native of Constantinople, archbishop of Acridia in Thrace, wrote commentaries on the Gospels, Acts, and St. Paul's Epistles. They are principally collected out of Chrysostom and others.

A. D. 1110. Euthymius, a monk of Constantinople, patronized by the emperor Alexius Comnenus; wrote a treatise, entitled Panoplia, against Heretics; also commentaries on the Psalms, and on the Gospels. His works are chiefly from the Ancient Fathers. Only modern Latin versions are published of his

works, as by F. Zinus, A. D. 1556. The Greek is yet in manuscript, and sometimes quoted by Simon, or Mill, who had access to it.

JEWISH AUTHORS.

A. D. 40. Philo-Judæus, a native of Alexandria, of a priest's family, and brother to the Alabarch, or chief Jewish magistrate in that city. He was sent at the head of an embassy from the Alexandrian Jews to the emperor Caius Caligula A. D. 39, and has left an interesting recital of it, usually printed in Josephus. He also wrote a defence of the Jews against Flaccus, then president of Egypt, yet extant. Philo was eminently versed in the Platonic philosophy, of which both his style and opinions partake. His works consist chiefly in allegorical expositions of Scripture; whence the Christian Church, in the judgment of Photius, have derived much of that mode of interpretation. Josephus held him in high esteem. Ant. lib. xviii. c. 10. Euseb. lib. ii. c. 18. Jerom de Vir. Illust. Cave.

The Jews however had the allegorical mode of interpreting the Scriptures, prior to any thing derived from Plato, by Origen or Philo. See an instance in Wisd. of Solomon, xviii. 24. comp. Philo de Vita Mos. lib. iii. p. 519. Calmet, art. Philon.

A. D. 67. T. Flav. Josephus, born at Jerusalem, of a family in the higher order of the priests, related also to the Asmonean princes, distinguished as a general in the Jewish war, taken prisoner by Vespasian in Galilee, and received into the favour of Titus, was present in his camp at the siege of Jerusalem, and wrote the History of the War. He wrote also the History of the Jewish Nation, entitled, the Jewish

Antiquities, in 20 books ; a Treatise against Appion, a heathen philosopher ; and a Narrative of the Sufferings of the Maccabees, and of his own Life. Of his works, see the Introduction, *supra*.

N. B. All the references to Josephus, in the following work, are made according to the divisions of books and chapters in the Greek text of that author.

Exclusive of the prior Version of the LXX, so named, i. e. properly the Alexandrian Version, as being made at Alexandria in Egypt, about 250 years before the advent of our Lord, the Hebrew Scriptures of the Old Testament were translated into Greek by three different Jewish writers in the second century after Christ.

A. D. 128. Aquila of Pontus, a Gentile convert to the Christian faith, lapsed on some disgust to Judaism, and, studying the Hebrew, translated the Old Testament. A few fragments only of his version now remain. Cave.

A. D. 175. Theodotion, also of Pontus, and, as Aquila, a Gentile convert lapsed to Judaism, gave a very literal version of the Hebrew Scriptures, praised by Origen, of which the book of Daniel in the LXX is a part. A few other fragments only are now remaining. Cave.

A. D. 201. Symmachus, a Samaritan, first adhered to the Jews ; then became an Ebionite Christian, and, reverting to Judaism, made a new translation of the Old Testament, not literal as the two preceding, but more inclining to a paraphrase. Hieron. *Præf.* in Job. t. iii. p. 23. Some fragments remain. This translation was formed to obscure the genealogy of Christ, in defence of the Ebionite heresy.

The various renderings of these three versions are given in Bos's edition of the Septuagint.

ECCLESIASTICAL HISTORIANS.

A. D. 315. Eusebius; see his article in the *Fathers of the Church*. His *History of the Church*, in ten books, to the year 324, is a very valuable and important work. "Without Eusebius," says Tillemont, "we should scarcely have had any knowledge of the history of the first ages of Christianity, or of the authors who wrote in that time. All the Greek historians of the fourth century began where he ended, as having nothing considerable to add to his labour." Yet he has some slight defects; is diffuse where he might have been concise; and sometimes does not sufficiently enlarge on things of real importance. *Da Pin, Bibl. Eccl. t. ii. p. 5, 6.*

A. D. 423. Theodoret, of Antioch in Syria, bishop of Cyrus near the Euphrates; a distinguished Father of the Church, but involved in the disputes against Cyril of Alexandria, and the Synod of Ephesus. His works are in 4 vols. folio, 1642, Paris. His *Eccl. History* extends from the year 322 to A. D. 427. His style and manner of composition are praised by Photius, as well adapted to history.

A. D. 439. Socrates, of Constantinople, a lawyer or pleader, hence sometimes named Scholasticus: he wrote an *Ecclesiastical History* from the accession of Constantine A. D. 309, to A. D. 439, with uncommon judgment and diligence. *Valesius.*

A. D. 440. Sozomen (Hermias) of Bethelia, near Gaza in Palestine, also a lawyer, composed a *History* of the same period as the two preceding writers: his style is superior to that of Socrates, but his judgment much inferior.

A. D. 425. Philostorgius, of Cappadocia, wrote a History extending from A. D. 325, about a hundred years; not esteemed, and totally in favour of the Eunomian and other heresies.

A. D. 594. Evagrius Scholasticus, of Epiphania in Syria; a lawyer and magistrate, præfect of Antioch. His Eccl. History extends from A. D. 431 to A. D. 594. It is much loaded with credulous accounts of miracles.

A. D. 1333. Nicephorus Callistus, a monk of Constantinople, compiled an Eccl. History from the preceding historians, which is brought down to A. D. 610. It is weak, and full of idle fables.

It may be added, that

A. D. 401. Sulpitius Severus, a Latin historian, of the province of Aquitain in France, a priest, and acquainted with Jerom and Paulinus, has left an Epitome of the History of the World, which is brought down to the year 400 of the Christian æra. His style is clear, and good for that age.

GRAMMARIANS.

A. D. 180. Julius Pollux, a grammarian in the time of the emperor Commodus, who compiled a Lexicon in ten books.

A. D. 300, or 400. Hesychius, a learned grammarian and lexicographer: the time in which he lived is uncertain: he is said to have been a pupil of Nazianzen.

A. D. — Phavorinus.

A. D. 900. Suidas, author of a Greek Lexicon, the time uncertain; but the book is useful, contains many passages of ancient authors, and is esteemed a storehouse of critical erudition.

A. D. 300. Solinus (Caius Julius), a Latin gram-

marian, in his book named Polyhistor, has thrown together, chiefly from Pliny, an ill-digested collection of historical and geographical remarks. When he lived is uncertain ; some suppose in the third century.

A Description of the TEMPLE.

THE Temple of JERUSALEM, in its full extent, did not consist of one single edifice, but of several courts and buildings, which were sufficiently ample to contain all the Priests and Levites, and, at the great feasts, almost the whole nation.

The Temple itself, 'Ο ΝΑΟΣ, answered to the tabernacle of Moses. It was a building of no great size, being in length sixty cubits, and twenty in breadth. This space of ninety feet by thirty was divided into two parts. The interior composed the Holy of Holies, a square or cube of thirty feet, in which was deposited the Ark of God. The outward part or holy place, being separated by a veil or curtain, was forty cubits or sixty feet in length, and contained the golden candlestick, the table of shew-bread, and the altar of incense. The whole building was fronted to the east, the entrance being only closed by another veil.

Before this eastern front or entrance, in the court of the Priests, was placed the altar of burnt-offerings, or the brazen altar, 2 Chron. iv. 1. on which the sacrifices were consumed. This altar was of great magnitude, answerable to the numerous sacrifices there offered ; being twenty cubits or thirty feet square, and ten cubits high. The different tribes were only admitted, when they made their offerings, into the outermost part of this court, adjoining to that of the Israelites. It was surrounded by rooms and buildings allotted for the residence of the priests,

during their officiating in the Temple service. On the south-east side is supposed to have been the hall of the Sanhedrim, or great council.

The court of the Israelites was the peculiar place assigned for the general worship of the nation. The buildings by which it was enclosed were destined to various uses.

Surrounding this court, was the court of the Gentiles, where all the proselytes of the gate, or those who acknowledged the one true God, were permitted to assemble. It was adorned on all the four sides with porticos of great length, magnificence, and beauty. On the outside of the court of the Israelites, at the distance of ten cubits or fifteen feet, was the Soreg, or balustrade, the low wall of partition mentioned by St. Paul, of three cubits or $4\frac{1}{2}$ feet high, beyond which it was not permitted to the Gentiles to enter.

Excepting the small but higher rock on which the fortress named Antonia was placed, the court of the Gentiles appears to have occupied nearly the whole space of the mount on which the Temple was built; the outer wall of that court being erected for the most part on the edge of a precipice of uncommon depth. The square of it, according to Lightfoot, was about 500 cubits, including an area of nearly thirteen acres. Lamy allots that measure to the court of the Israelites. In either case, it sufficiently shows the ample extent of the *TO 'IEPON*, the Temple of Jerusalem, in its fullest dimensions.

It is apparent, that our Saviour Christ preached to the people, and performed his miracles, in the courts of the Gentiles, or of the Israelites; as he was of the tribe of Judah, and not of Levi, who alone were admitted to the interior of the Temple. He taught chiefly perhaps in the court of the Gentiles, that the proselytes might not be deprived of the divine influence.

ANNOTATIONS

ON THE

FOUR GOSPELS.

OF THE NEW TESTAMENT.

The New Testament.] **Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ.**
 The New Testament, or Covenant. Sometimes,
 “*τῆς καινῆς διαθήκης ἅπαντα*”—all the books of the
 New Covenant—; to denote that these were all that
 were received by the Church: *ἅπαντα τὰ διδόμενα*,
 “all the books that have been written.”

Διαθήκη properly signifies a covenant. See Matt.
 xxvi. 28. Mark xiv. 24. Luke xxii. 20. The new
 opposed to the old; in which death and a testament
 could have no proper place; and which was a cove-
 nant or stipulation betwixt God and his people,
 promising mercies, and requiring duties. Thus the
 Heb. *ברית* *berith*, rendered by *διαθήκη*, signifies a
 covenant, never a testament. (It is so translated in
 the Septuagint more than 260 times, usually in the
 Latin Vulgate, *pactum*—in the English Version,
covenant: see Trommii Concord. and Taylor.) So
 2 Cor. iii. 6. a covenant; compare ver. 3, 14. Thus
 Jer. xxxi. 31, 32. whence the Evangelists and St.

Paul seem to have derived the word. Thus also Gal. iv. 24. two covenants; though the inheritance, ver. 7, 30. may incline towards a testament. But the law, one of the *διαθήκαι*, is plainly a covenant, and the other answerable to it. Also the bestowing the inheritance upon us, as adopted sons and heirs with Christ, is one of the promises of this second covenant. Again, it is evident that Baptism and the Lord's Supper, which are the sacraments of the new covenant, as Circumcision was of the old, Acts vii. 8. are foederal rites or ceremonies confirming stipulations and promises; and these relate to a covenant, and not to a testament.

In one passage, Heb. ix. 16, 17. *διαθήκη* undoubtedly signifies a testament: but throughout the whole context it denotes a covenant; as ver. 15, 18, 20. In ver. 15, Christ is the mediator of this new covenant. The new also is opposed to *πρώτη*, the first or old, which was undeniably a covenant. The author is there said to be God the Father, in whom death and a testament could have no place. So ver. 18, 19, the *διαθήκη* consecrated with blood was the tables of the law. Covenants, according to the constant custom of the East, were ratified by the sprinkling of blood; but by no means every testament. See Exod. xxiv. 6, 8. The idea of a testament is therefore superadded, in ver. 16, 17. to that of a covenant, which prevails through the whole passage. Hammond.

Whitby on Heb. ix. 20. has much acute reasoning to prove that in ver. 16. of that chapter, the death *τοῦ διαθεμένου*, imports, of one who confirms his promise, or covenant, by his own blood. This, if correctly founded, would reconcile the difficulty in Hammond as stated above in this passage.¹

In the title, the word Testament may properly be

¹ See Annotations on the Epistles, Heb. ix. 15.

retained, as intimating that in the Gospel invaluable gifts are freely given antecedently to all conditions required; namely, Christ's giving himself for mankind, calling them, and bestowing sufficient grace to bring them to him. It is a testament, as in that the Christian's inheritance is sealed to him (*est enim voluntas Christi morte ipsius confirmata*. Grotius); and as containing the history of the life and of the death of the testator. Hammond. See Grotius ad loc.

It appears however to be the best opinion, that Testamentum, by which διαθήκη is rendered in the old Italic version of the Scriptures, and which was in many places changed by St. Jerom in the Vulgate into Pactum, bore the full meaning of διαθήκη in the popular Latin of the first ages, and imported a covenant as well as a testament: for the Italic uses it in the covenant with Noah; *Hoc signum testamenti æterni inter me et inter terram*, Gen. ix. 17. It is also used, Isaiah xxx. 1. to express συνθήκη, which never imports a will or testament; but has no other sense than pactum, a covenant. Thus at least the translator of Irenæus, iv. 34, p. 326, quoting the old Italic. Further, the Italic version was very ancient, possibly almost coeval with the first preaching of Christianity to the Romans: and the higher it ascends, the more improbable it seems, that the earliest teachers of the religion would permit such an error to subsist throughout the Old and New Testament, as the word Testamentum employed in a sense not well known, and current amongst the common class of Roman disciples. St. Jerom, therefore, seems to have changed the word to Pactum, only for the sake of precision: for, in Ps. xlix. L. 5, and 16, he retains testamentum, even where a covenant is meant; and in the New Testament, which he wholly translated anew, and not merely corrected as the Psalms, he retains, Acts vii. 8. the same word in the same sense.

Upon the whole, *διαθήκη* and *testamentum* appear to be similar, and the original import of both to have been, in general, that of stipulations properly testified : in polished language, however, they became restricted to that branch of testified deeds termed a testament, or will ; but they continued to be extended to covenants also in popular speech. Thus the only instance of *διαθήκη* importing a covenant or stipulation in classical authors, is in the colloquial language of Aristophanes, Aves, 439. Suidas. Scapula. This sense of *διαθήκη* obtains throughout the Septuagint, to express the Hebrew בְּרִית *berith*, a covenant ; where, as Jerom observes, Aquila used the established word for covenant, *συνθήκη*. The Italic version, in a similar manner, renders *Berith* by *Testamentum*, which, says Jerom, note on Malach. ii. in plerisque scripturarum locis—sonat—pactum viventium. Hence from the O. Test. the words clearly in the sense of covenant descended to the New, and in time became the title of the book. Michaelis, c. i. Comp. British Critic for June and August 1794, art. Michaelis.

Of the authenticity of the New Testament, with the arguments on which it is established, the best idea that perhaps can be here given, is to recite the several heads of proof which are stated in the first volume of Dr. Paley's *Evidences of Christianity* ; an accurate and comprehensive standard work, necessarily in the hands of every student who is desirous to form his theological system on clear and just principles.

1. The first is : " That the historical books of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted, or alluded to, by a series of Christian writers, beginning with those who were contemporary with the Apostles, or

who immediately followed them, and proceeding in close and regular succession from their time to the present."

2. "That when they are quoted, or alluded to, they are quoted or alluded to with peculiar respect, as books *sui generis*, as possessing an authority which belonged to no other books, and as conclusive in all questions and controversies amongst Christians."

3. "That they were, in very early times, collected into a distinct volume."

4. "That they were distinguished by appropriate names and titles of respect."

5. "That they were publicly read and expounded in the religious assemblies of the early Christians."

6. "That commentaries were written upon them, harmonies formed out of them, different copies carefully collated, and versions of them made into different languages."

7. "That they were received by Christians of different sects, by many heretics as well as catholics, and usually appealed to by both sides in the controversies which arose in those days."

8. "That the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the First Epistle of John, and the First of Peter, were received, without doubt, by those who doubted concerning the other books which are included in our present canon."

9. "That the Gospels were attacked by the early adversaries of Christianity, as books containing the accounts upon which the religion was founded."

10. "That formal catalogues of authentic Scriptures were published; in all which our present sacred histories were included."

11. "That these propositions cannot be affirmed of any other books claiming to be books of Scripture, by which are meant those books which are commonly called apocryphal books of the New Testament."

Whitby's general Preface and Observation viii. in Macknight's Harmony of the Gospels, may be also consulted.

Of the GOSPELS.

The Gospel] THIS expression, like that of the New Covenant, appears to be taken from the words of Christ, Matt. xxiv. 14. See also ch. iv. 23. ix. 35. Mar. i. 14, and by him from the Prophets. The Hebrew word is *נבואה*, hence by an usual metathesis, the Syrian, *ܢܒܐ*. It is applied by Isaiah to Christ, Isa. lii. 7. compare Rom. x. 15. Grotius.

Εὐαγγέλιον,—Good news, or tidings, Luke ii. 10. Here, by a metonymy, the history of that good news: the birth, life, and resurrection of Christ, which together composes that joyful news or tidings. Gospel is derived from the Saxon *gōð*, God or good; and *ƿel*, word, or tiding. "God's word," or "good tidings." Hammond.

To determine the year in which each of the Gospels was published, has been found a very difficult, and not, it may be, a very essential inquiry; though a proper solution would be doubtless sufficiently satisfactory.

From the Gospels themselves little is gleaned. St. Matthew does not continue his history quite so low

as the ascension of Christ: St. Mark goes much farther, and speaks of the Apostles "going out and preaching every where;" which implies that the Gospel had made a considerable progress before his history was concluded. St. Luke wrote the Acts after his Gospel, and concludes the Acts at the second year of St. Paul's imprisonment, or thirty years after Christ's ascension. But this does not certainly prove that the Acts were written quite so soon. St. John wrote his as a supplement to the rest (or at least long after the rest), yet he mentions no events after the ascension: so that no safe conclusion can be drawn of the date of any of these books (as that St. Mark was a later writer than St. John), merely from the last article recorded in it. Doddridge.

The account from the Fathers is also scanty, and uncertain, from want of materials: for it is evident that the writers of the tenth or twelfth centuries, as Euthymius, Theophylact, and Nicephorus, cannot in this instance be of any weight, except from the chance of speaking from earlier writers, who have not descended to our times.

All agree that St. Matthew wrote the first Gospel. Irenæus contr. Hæres. lib. iii. c. i. and Euseb. Eccl. Hist. lib. v. c. 8. acquaints us, that he wrote at the preaching of Peter and Paul at Rome A. D. 63 or 64.

Nicephorus, Ec. H. lib. ii. c. 45, and the Chron. Alexand. date the publication of his Gospel in A. D. 48; and Eusebius intimates, E. H. lib. iii. 24, and affirms in his Chronicon, with Theophylact, that he wrote A. D. 41.

With respect to St. Mark, Irenæus again informs us, that he wrote his Gospel after the departure from Rome of the two above-mentioned Apostles, or about A. D. 64.

Theophylact and Euthymius assert, that he published it ten years after the ascension, or A. D. 43.

Of St. Luke, Irenæus relates, that he digested into writing what St. Paul preached to the Gentiles ; and, ranking him after St. Mark, we may bring the date of his Gospel to A. D. 65. Theophylact and Euthymius fix it at fifteen years after the ascension, or A. D. 48.

St. John composed his Gospel by the testimony of Irenæus ubi supr. Epiphanius adv. Hær. lib. i. § 12. and Jerom Cat. Script. Eccl. Mill. Proleg. No. 181. ed. Kuster. in extreme old age, towards the end of the first century. But Nicephorus places it at A. D. 69. and Theophylact at thirty-two years after the ascension, or A. D. 65.

Michaelis, Mill, and Lardner, guided chiefly by the authority of Irenæus, nearly agree in the dates which they assign to each Evangelist.

Michaelis approves of the testimony of Irenæus, respecting St. Matthew, as the most ancient authority ; and also, as he apprehends that St. Luke seems not to have seen St. Matthew's Gospel when he wrote his own ; which is hardly possible, if he wrote twenty-two years before him. Moreover, St. Matthew wrote apparently when the Christians were under persecution ; and during St. Paul's first imprisonment at Rome, A. D. 61, they suffered a heavy persecution.

St. Mark, he apprehends, wrote at Rome, adding explanations for the use of the Christians there ; as, that Christ was in a desert "with wild beasts," c. i. 13. also comp. c. xv. 21. Rom. xvi. 13. the date probably in the time of St. Paul's imprisonment, Mark being then resident at Rome.

St. Luke, he holds, wrote after Matthew and Mark, therefore about A. D. 63 or 64.

St. John probably did not write after the destruction of Jerusalem, A. D. 70 ; for he speaks of that city as then subsisting, John v. 1 ; yet after the death of Peter, by his free mention of his name, ch. xviii. 10,

and of the manner of his death, ch. xxi. 18, 19. (Peter's death is usually placed in the year 68; this limits the date of the Gospel to A. D. 69.)

Mill, Proleg. No. 62. ed. Kuster, coincides with Michaelis in preferring the authority of Irenæus to that of Eusebius in the date of St. Matthew's Gospel. He concludes, with him, that St. Mark wrote at Rome about the year 63, and St. Luke in 64. But, still adhering to the authority of Irenæus and Epiphanius, and passing in silence the internal argument stated above from John v. 1, he does not doubt that John wrote his Gospel about the year 97.

Lardner differs from these two critics, with respect to St. Matthew, only in supposing the date A. D. 64, in St. Paul's second imprisonment; for then only St. Peter was probably present with him, and suffered martyrdom there.

St. Mark's Gospel, for the same reason, he ascribes to A. D. 64; yet after that of St. Matthew; explaining Irenæus's account of the departure of the two Apostles—post horum discessum (Græce ἐξόδον), to import their martyrdom, or departure from life.

The time of writing St. Luke's Gospel he apprehends to be the best defined; the Acts being plainly a second part or continuation of the same work, and the Gospel written and published at the same time. But the Acts were written not long after A. D. 62, the year of St. Paul's first imprisonment (of two years' continuance): the Gospel might be published about 63 or 64. Also St. Luke, in his preface to his Gospel, declares that, "for as much as many had taken in hand to set forth in order the things believed among Christians, he also wrote—that Theophilus might know the certainty of them:" plainly implying, that the preceding narratives were imperfect and defective. But this could not be meant or said of the Gospels

of St. Matthew and St. Mark. Therefore it is probable that he had not seen them ; and very unlikely that they were written so early as some pretend, or they must have come under his notice. So that this is a good argument, that these two Gospels also were written not long before this period.

It is the opinion of Lardner, that St. John wrote A. D. 68. before the destruction of Jerusalem. But he does not ground it so much on ch. v. 1, 2. though he apprehends that the five porches could not remain after that event ; as chiefly on two other arguments. The first ; that, as the Ancients relate, Euseb. Hist. Eccl. lib. iii. c. 24. that St. John approved the first three Gospels on their being shown him, and wrote partly to supply the events in the former part of Christ's ministry ; it is highly probable that he would write soon after he saw them, and not defer it to extreme old age. The second argument is ; that the first twelve chapters seem written to show the great sin, more especially of the Jews, in rejecting Jesus the Messiah : relating all his full declarations of himself and his divine origin at Jerusalem ; as ch. v, vi, vii. &c. This was forcibly adapted to the time immediately prior to their destruction ; but weak and languid, if written so long after that event as the end of the century.

On these grounds, then, we have the following dates ; in which the variation, except in one instance, is by no means considerable :

Gospel of	Mill. A. D.	Lardner. A. D.	Michaelis. A. D.
St. Matthew,	61.	64.	61.
St. Mark,	63.	64.	62.
St. Luke,	64.	63 or 64.	63 or 64.
St. John,	97.	68.	69.

Prior to these very judicious critics, an opinion in favour of the more early dates prevailed amongst the commentators; who generally urged, that the Church must have necessarily required, at an early period, a Gospel, or authentic account of the miracles and life of Christ, so highly important to its edification, and to its very existence. Lardner, on the contrary, shows advantages arising from a late publication of the Gospels. It was first requisite, he states, that the religion should be preached and established, and a large number of converts made. "The Apostles," says Eusebius, "spread the gospel over the world. Nor were they (at the first) much concerned to write, being engaged in a more excellent ministry, exceeding all human power." After the full and general success of the religion of Christ, the writings, by their general dispersion, were better preserved from error, and more proof secured of their being genuine. Lardner, art. Eusebe. But on either side this mode of general reasoning cannot be esteemed conclusive.

Thus again Dr. Owen, from St. Matthew's writing in a time of persecution, would fix the date of his Gospel to that in the time of Saul, A. D. 38. He also with much ingenuity maintains, that St. Mark wrote after St. Luke, and abridged or transcribed from both him and St. Matthew in various places; though in others it is certain that he amplified, and added many particulars to, the narrative of St. Matthew. His observations may be consulted. On this whole Section, see Mill Proleg. No. 61, 101, 112, 181, ed. Kuster. Lardner Suppl. Vol. I. to b. i. p. ii. of Gosp. History. Michaelis Introd. Lectures, sect. 88, &c. edit. 4to. 1761.

Of the EVANGELISTS.

ST. MATTHEW, named also Levi, (see note on Luke v. 27. *infra*,) was a publican and probably collector of the tribute or taxes paid by passengers on the lake of Galilee at Capernaum. Socrates the historian, lib. i. c. 19. in the fifth century, relates, that St. Matthew's lot of preaching was Ethiopia: and it is generally supposed that he died a martyr there, in a city named Naddaver. (Cave.) But he is not mentioned in the account given by Eusebius, E. H. lib. iii. c. 1. of the several destinations of the Apostles; and it is probable that little was really known in so late an age. Lardner ubi supra.

The Ancients had a very general idea, that his Gospel, as affirmed by Papias Euseb. E. H. lib. iii. c. 39. Irenæus, lib. iii. c. 1, &c. was written in Hebrew; and to this, Cave and Michaelis assent. But Whitby and Lardner, amongst others, strongly contest that point; and the more usual opinion of the Moderns is in their favour. The arguments must be seen in the respective authors. (Whitby Prefatory Disc. to St. Matthew.) Mill, inclining to think that the Gospel was written in Hebrew, observes, that from the close agreement of words and phrases in the corresponding passages in St. Mark, it is apparent that it was immediately rendered into Greek.

ST. MARK. It is allowed that the Mark 1 Pet. v. 13 was the evangelist; but doubted by Grotius, Cave, Du Pin, and Tillemont, if it were the John Mark mentioned in the Acts. The objections are not considerable. For instance, it is said that John Mark was much with Paul; and Mark the evangelist with Peter. But there are strong reasons to think,

the same person was intimate with both: for Peter, on his deliverance from prison, went to the house of John Mark, Acts xii. 12: and in the same chapter, v. 25. Barnabas and Saul took with them John Mark to Antioch. Lardner. Hence also he might be sister's son to Barnabas, Col. iv. 10. Acts xv. 36—40.

Mark either wrote as Peter dictated, Irenæus, lib. iii. c. 1. Origen, t. 1. Comm. in Matth.; or rather Peter afterwards read and approved his Gospel, and authorised that Scripture to be read in the churches. Clem. Alex. Hypotyposeon, lib. vi. He is supposed to have planted many churches in Egypt; and was bishop of Alexandria, Euseb. E. H. lib. ii. c. 16. Epiphan. Hær. 51. note vi.

St. LUKE was the companion of Paul, Acts xvi. 10, 11. 2 Tim. iv. 11. Philem. 24. Col. iv. 14. and a physician at Antioch; yet this is doubtful, and not mentioned by earlier writers than Eusebius, E. H. lib. iii. c. 4. and from him by Jerom. Catal. Vir. Illust. The Epistle to the Colossians, however, being written at the same time with that to Philemon, and sent by Onesimus, Col. iv. 9. it seems agreed that Col. iv. 14. and Philem. 24. refer to the same person. Nothing is known of his death, except uncertain reports by later authors. He was probably not a martyr. Lardner.

Mill, Grabe, Wetstein, and Michaelis, hold that he published his Gospel either at Thebes or Alexandria in Egypt, on the authority of the Syriac and Persic Versions, the Apostolic Constitutions, and Metaphrastes; (not Oecumenius Comm. ad Lucam, where the passage they refer to does not occur.) But the Ancients place him in Achaia, as Gaudentius of Brescia, A. D. 387. "Luke and Andrew finished their course at Patræ in Achaia." So Nazianzen, Or. 25. p. 488. A. assigns to Luke "the province of

Achaia.' And Jerom, *Comm. ad Matth.* acquaints us, that "Luke, the third evangelist, published his Gospel in Achaia and Bœotia." Lardner shows also, that the titles or inscriptions of the Syriac Version are in other instances inaccurate, and the *Apost. Constitut.* and *Metaphrastes* both of little credit. He supposes a mistake between the Thebes of Bœotia and that of Egypt. And Du Pin is fully convinced that the opinion of St. Jerom should be adopted.

ST. JOHN, the son of Zebedee, and the favoured disciple of Christ, had Asia assigned him for his province amongst the Apostles; and resided at Ephesus till the persecution of Domitian A. D. 95. when he was banished to Patmos; and returned to Ephesus in two years, A. D. 97. where he died in extreme old age, A. D. 101. *Cave. Lardner, Compare Mill, Lardner, and Michaelis*, as referred to in the last section.

It is observed, by Hammond, of the three first Gospels, that Matthew and Luke give the full history, Mark a succinct account rather of the actions than of the discourses of our Lord. Matthew and Mark agree generally in the order and succession of the facts. But Luke, who wrote from collections compiled from others, hath not so strictly observed the order of events. (Some critics differ on this point. See note on *Matth. viii. 5. infra.*) Luke's other differences, from the former Evangelists, of words and circumstances in the same story, are so inconsiderable that they do not affect the consistency of the narrations. They only prove, that the writings were not contrived by any compact. Hammond.

Further it may be noticed, that Matthew is more circumstantial at the commencement of Christ's ministry, including the divine discourse on the Mount; that Mark gives afterwards the most exact account of

the transactions in Galilee; and that Luke enlarges on the events and discourses in Samaria and Judea, and in Perea beyond Jordan, Luke xi. 40. in the latter part of our Lord's mission.

Whether St. John wrote as a supplement to the rest, or to refute the errors of Cerinthus and other heretics (Michaelis,) or generally to establish the divine nature of Christ, and to show the Jews their offence in rejecting him, he is employed almost solely in relating the discourses of Christ at the great festivals at Jerusalem, in which our Lord displayed his divine power, and has little in common with the rest of the Evangelists.

ST. MATTHEW.

CHAPTER I.

VER. I.

The book of the generation—] *ΒΙΒΛΟΣ γενέσεως*
—Whether these words form the title of the whole Gospel, or only of this genealogy, is much contested by the critics. Grotius and Beza are of opinion, that they are only the title of this present table of descent.

Many *ἐπιγραφαι μερικαι*, or inscriptions of particular passages, it is observed by Grotius, occur both in the books of Moses and in the Prophets. What the Greeks express by the compound word *γενεαλογία* is given in two separate words in the Hebrew; (so Calmet, Dict. voc. Généalogie;) and the Greek translators are accustomed to follow the Hebrew literally, and seldom use compound words. *Βίβλος*, Hebr. ספר, is any short writing; (see Isa. xxxvii. 14. Jer. xxxii. 10. Joshua x. 13.) the Syriac gives it rightly כְּתָבָא. *Γένεσις* is origo; as rendered by Cicero in Lib. de universitate, from Plato. *Βίβλος γενέσεως*, therefore, as the LXX translate ספר תולדות, Gen. v. 1. is properly descriptio originis, the account of the origin or descent of Jesus Christ. Grotius. Beza. (Yet *γενεαλογία* is found in the LXX. 1 Chron. vii. 5, 7. ix. 22. and is there expressed in the Hebrew by a single word שְׁפָטָה. Vide Trommii Concord. et Taylor, voc. שְׁפָטָה.)

Hammond takes the opposite side of the argument. He observes, that, as the verb $\tau\lambda$ signifies not only to beget or to be born, but to produce any event "which time may bring forth," as Prov. xxvii. 1. Eccles. iv. 14. Job xi. 12.; so the noun $\tau\lambda\eta\lambda$ $\gamma\epsilon\iota\tau\epsilon\iota\varsigma$, imports any such event, or the relation of it. Thus Gen. ii. 4. "These are the $\tau\lambda\eta\lambda$, i. e. not only 'the generations' of the heavens, or their creation, but the story or relation of it, and of other following events." So Gen. v. 1. "The book of the $\tau\lambda\eta\lambda$, of the story of Adam," his creation, and following life; as here of the life of Christ. So also, Gen. xxxvii. 2. 'These are the story of Jacob:—his birth and that of his children were detailed in c. xxv. that of Esau in c. xxxvi.—but here his dwelling in Canaan, v. 1. and v. 2, 3, &c. the consequent passages: thus Aben-Ezra ad loc. explains it to denote "any event that befel Jacob;" and P. Fagius—non genealogiam—sed casus et eventa. Again, Num. iii. 1. is "the story of the events relating to Aaron and Moses," &c. This then is the book of the history of the whole life of Christ, as $\Pi\rho\acute{\alpha}\gamma\mu\epsilon\iota\varsigma$ 'Αποστόλων is all that befel the Apostles. Hammond.

It is replied, that though $\tau\lambda$, 'to be born,' may be used metaphorically for 'to produce,' it by no means follows that every derivative, as $\tau\lambda\eta\lambda$, takes the same metaphorical sense as its primitive. The text, Prov. xxvii. 1. is in Latin, quid serus vespere vehat; but no one would hence conclude that vectura might be used for eventus. In all the places referred to by Hammond, it is only origo. In Gen. ii. 4. v. 1. it is the origin of the world, or of the descendants of Adam, which Moses respectively described. In Gen. xxxvii. 2. he declares, these are the genealogies, which he had recited in the two preceding chapters. (With this agree the Editio Francofurt. of the LXX. Vide Bos, and Trommii Concord. both of which annex this first

part of v. 2. to the former chapter xxxvi. 44.) It is flat and unmeaning to say abruptly in the midst of a narrative, this is the history, or, these are the events, of the man's life. The want of strict regularity in the context, as Esau's descendants intervene, does not warrant Aben-Ezra in changing the constant import of *thodelah* (see the Concordances) to *casus* or *eventus*. *Γένεσις* is used in the same sense of origin in Homer. *Iliad*. Ξ. 246. Le Clerc ad loc. et ad Gen. xxxvii. 2.

Thus Whitby : *Βίβλος γενέσεως* is the *narrative* or rehearsal, as the Syriac well expresses it, of the generation or birth of Jesus : for, though *γένεσις* is elsewhere of such latitude as to comprise the history of our Lord's life, it is here restrained to the birth of Christ, by the parallel phrase Gen. v. 1. *αὐτὴ ἡ βίβλος γενέσεως*, by the design of the Apostle to describe his descent from David and Abraham : and by v. 18. which after this narrative shows the manner of his birth : " Now *ἡ γένεσις*, his birth, was in this wise." Whitby.

Not however that in v. 18. it is *γένεσις*, but *γέννησις*, from *γεννάω* 'gigno,' in all the MSS. and Fathers ; except only Dial. iii. de Trinit. inter opera Athan. Mill. ed. Kuster.

Beausobre (i. e. the Prussian Testament, translated into French with notes by Beausobre and L'Enfant, of which the valuable Introduction and St. Matthew's Gospel were published in English. Cambr. edit. 1790. 8vo.) supports the opinion of Hammond ; and gives the texts and criticisms produced by him, including Aben-Ezra's on Gen. xxxvii. 2. He adds : This import of *γένεσις* is confirmed by Judith xii. 18. " this day is the most glorious in my whole life," *παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου*. And thus St. James, iii. 6. " the tongue sets on fire, *τὸν τροχὸν τῆς γενέσεως*, the whole course of life." Mr. Gilpin coincides with this opinion, stating, that this phrase

extends to the life and history of Christ, as in Gen. vi. 9. "these are the generations of Noah;" under which title is exhibited his history as well as his *family*. Gilpin, Exposition of N. Test. note ad loc. So Grotius: Vox Hebræa מלך, quæ per γεννᾶν exprimitur, extra originis fines usum suum latè porrigit, ita ut res gestæ alicujus vocentur מלכות. Hellenistis, qui Hebraismos amant sequi, γενέσεως, ut Gen. vi. 9. Num. iii. 1. et alibi. Grotius in Luc. iii. 23. Yet Grotius ad loc. limits the extent of the phrase in this place to the genealogy, ut supra.

On the whole, it is difficult to say to which scale the balance inclines. Vitringa, Obs. Sacr. lib. i. dissert. 1. p. 39. understands the phrase as applying to the life of Christ: whilst Doddridge and Macknight restrain it to the present genealogy. And that is perhaps the more prevalent opinion.

Note.—A full statement of the arguments of the commentators, relative to the two genealogies in St. Matthew and St. Luke, will be found at Luke, c. iii. infra.

V. 1.—*the Son of David,*] i. e. the true Messiah. מלך was the usual appropriate name by which the Jewish nation pointed out their Messiah. Thus to Christ, when impressed with ideas of his power: "Thou Son of David, have mercy on us!" Matt. xii. 23. xxi. 9. xxii. 42. Luke xviii. 38. And thus every where in the Talmudic writings, especially in Babyl. Sanhedrin. fol. 97. 1. on the times of the Messiah. Lightfoot. From the promise to Abraham, they had hopes of a Messiah; Gen. xii. 3. xxii. 18.

Acts iii. 25. Gal. iii. 16. From the more explicit promise to David, they had hopes that his throne should be established for ever; 2 Sam. vii. 16. Ps. lxxxix. 4. Acts ii. 30. Thus also the prophets; Isa. ix. 7. Jer. xxiii. 5, 6. Ezek. xxxvii. 24, 25. Amos ix. 11. and Luke i. 33. The Apostle in the text refers to these promises; his design being to show, that Christ was the Son of both David and Abraham, and that in him the promises were fulfilled. The Hebrew יָד, as τέκνοι and liberi, denotes in a large sense any direct descendant. Lightfoot Harm. Evang. Whitby. Grotius.

V. 2.—*and his brethren*;] Here, as in Acts vii. 8. the twelve patriarchs are mentioned, to show that all the tribes of Israel, though not returned from the captivity, had an equal interest in the promised blessing. Whitby from Lightfoot Harm. Ev.

V. 3.—*and Zara of Thamar*;] These and the similar collateral additions are not in St. Luke, nor in Ruth iv. ad finem. St. Matthew plainly took his genealogy, not from the Old Testament, but from the genealogical tables kept by the Jews; and, writing his Gospel for their use, these additions would be well understood by them, and grateful to them. Zara is mentioned, not as twin brother only, Gen. xxxviii. 28—30. but to identify Pharez; or his faulty birth from Thamar might have led to a conjecture, that this was another of Judah's children of his name. Macknight. Thamar, as Rahab, Ruth, and Bathsheba, are here introduced, because in them only the law to take wives of their nearest kindred was departed from. Whitby.

V. 5. *And Salmon—Booz of Rachab*;] If the Rahab of Jericho (Theophylact conjectures not), you have

only three descents in more than 3000 years to David. We must either conclude with Usher, Chro. Sacr. part i. c. 12. Lightfoot on Ruth, and Whitby, that the ancestors of David, from their piety, or from being in the line of the Messiah, were blessed with unusual length of life ; or that only such names were inserted as were distinguished amongst the Jews ; Gray's Key to O. Test. Book of Ruth : or, with De Lyra, that there were more than one of the name of Boaz : or, with Lloyd, that the son of Obed was omitted here, and in Ruth, as an idolater. Wall's Critical Notes. In cases of this obscurity and remote antiquity, it is better perhaps to acquiesce in the text, than to hazard uncertain conjectures. Le Clerc on Ruth iv. 12.

Note.—That exclusive of Rahab a difficulty remains, for Naasson was a prince in Israel A.M. 2514. Num. i. 1, 7. vii. 12. and David was born A.M. 2919 ; which gives only four descents, Salmon, Boaz, Obed, and Jesse, in 400 years. 1 Chron. ii. 11, 12. Luke iii. 32. If any persons therefore, on this account, may be allowably conjectured to intervene in the lineage, Salmon might easily be contemporary with the harlot Rahab. The tradition of the Jews is, that she married a prince in Israel, (they say, Joshua ; Kimchi in Josh. c. vi.) and had eight priests descended from her. Babyl. Gemara Megill. fol. 14. 2. (Lightfoot.) The first part of this tradition may be very consistent, when referred to Salmon : though the latter is apparently false ; for Salmon, as Joshua, was not of the tribe of Levi.

That Rahab was of the idolatrous nations, Exod. xxxiv. 16. Deut. vii. is no objection, if she became an entire proselyte to the Jewish law : for thus Boaz married Ruth ; and David, Maachah, 2 Sam. iii. 3. Whitby. Yet observe, that the seven nations of Canaan were totally excluded ; the males also of the Moabites and Ammonites, Deut. xxiii. 3. (Ruth of

course, a female of Moab, permitted;) and the Edomites and Egyptians to the third generation. Maimon. in Issure Biah. Prideaux Connect. part i. b. vi. an. 428. p. 400. ed. 1719. Rahab, therefore, say the Jews, might be a heathen of an adjoining country; or that prohibition took not place till the entrance into the promised land. Lightfoot. Or she might be dispensed with for her strong faith in the God of Israel, praised by St. Paul, Heb. xi. 31.

V. 6.—*David the king*;] *Δαβὶδ τὸν βασιλέα*, 1 Kings i. Ps. cxxii. 5. The β in *Δαβὶδ*, Hebr. דָּוִד is used for the *δίγαμμα*, the Hebrew sixth letter, vau, and yet retained by the Greeks as the sixth numeral. Varro, as quoted by Priscian and Donatus. Grotius. τ being two gammas, one reversed. Marsh note on Michaelis Lectures on N. T. (ch. viii. §. vi. p. 713. Vol II.)

It is otherwise given as F or J. See Littleton's Dict. at the letter V. and Ainsworth.

V. 6.—*the wife of Urias*;] *ἐκ τῆς τοῦ Οὐρίου*—not born in adultery, but after the second marriage. Thus always the Greeks and Romans:

‘Hectoris Andromachæ Pyrrhin’—Virg.

Grotius.

V. 8.—*and Joram begat Ozias*;] i. e. Uzziah or Azariah, 2 Kings xv. 32. who was in fact the great-grandson of Joram; but in the Hebrew, the *son* expresses any remote lineal descendant.

Here three kings in regular descent from Joram are omitted. Ahaziah, whose mother was Athaliah the daughter of Ahab; Joash; and Amaziah; probably by reason of the curse of idolatry against the house of Ahab, 1 Kings xxi. 21. to the third generation. It is certain the Jews frequently omitted

names in histories and records, as five descents from Merajoth, (Ezra vii. compare 1 Chron. vi.) and especially on account of wickedness or idolatry. Thus Cain and his posterity in the Chronicles; Simeon in Moses' blessing, Deut. xxxiii. for his cruelty at Sichem; Joab in the list of David's worthies, for his slaying Amasa and Abner; and thus the tribe of Dan, in Rev. vii. for their idolatry, Judg. xviii. 30. Whitby from Lightfoot Harm. Ev. Wall's Cr. Notes. Or it has been otherwise conjectured, that, Ahaziah being chosen king by the people, it might be understood that he was not in the direct line, but some infant child of his elder brother, and is therefore omitted; till, the true heirs having failed, Uzziah is named, as his title became regular. Macknight.

V. 11.—*Jechonias and his brethren,*] Josiah had three sons, who all sat on the throne of Judah. These are the "Jechonias and his brethren" in the text. First, Jehoahaz, a younger son; yet elected at his father's death by the people; then Jehoiakim (here Jechonias) called also Eliakim, placed on the throne, after a few months, on the removal of his younger brother, by Pharaoh Necho, 2 Kings xxiii. 31—36.: and, after some interval, Zedekiah or Mattaniah, who at length succeeded to the kingdom after his nephew, the son of Jehoiakim, was carried by Nebuchadnezzar to Babylon, 2 Kings xxiv. 15, 17. The Jechonias in the next verse is a different person; being Jehoiachin, the above-mentioned nephew of Zedekiah, and son of Jehoiakim. He succeeded his father, but was soon removed to Babylon. The two names in Hebrew are יְחִיָּזְכִּי and יְחִיָּזְכִּיָּהוּ which are so similar in sound and import, that the last word Jehoiachin (otherwise Jechoniah and Coniah, Jer. xxii. 24. So Josephus, Ant. lib. x. c. 12. *Ἰεχωνίας*, the same word and root differently formed) is twice expressed

in the LXX Jer. li. 31. by *Ἰωακίμ*: and Clemens Alex. Strom. 1. names both the kings *Ἰωακίμ*. Usually the LXX render them *Ἰωακίμ* and *Ἰωάχιμ*. So Josephus, Ant. lib. x. c. 8. *Ἰωάχιμος*. Most commentators therefore coincide with St. Jerom on Dan. i. and ad loc. in this explanation. It obviates the difficulty, that Jehoiakim is omitted, and that there are only thirteen generations in the second class, as given by St. Matthew, better than by inserting, with some few MSS. *Ἰωακίμ* or *Ἰακίμ* before the words "Jechonias and his brethren." Prior *siquidem* Jechonias, ver. 11. is ipse Joachim omnino videtur, quem insertum volunt; quod observatum Epiphanio, Augustino, Ambrosio, etiam et ipso, ni fallor, Irenæo, lib. iii. c. 30. Mill. edit. Kuster ad loc. et Prolegom. 702. So Beza. And it does not appear in Scripture that Jehoiachin, the grandson, had any brethren at all; but the brethren of *Ἰωακίμ*, or Jehoiakim, were the regal offspring of Josiah, and hence properly noticed here. This explanation also obviates the above difficulty better than by supposing, with Wetstein and others (Bowyer's Conject.), that David closes the first class, and begins the second; as the ancient physicians compute weeks of sickness; and the rabbis the double vow of a Nazarite, by making the last day of the first week, or vow, the first day of the second: though the Apostle may be thought to point to this mode of computation, by repeating his name; saying, ver. 17. from Abraham to David are fourteen,—and from David to the captivity are fourteen generations. See Beza N. Test. editio A. D. 1582. Grotius ad v. 17. et ad Luc. iii. 23. So Whitby, Mill ut supra, Beausobre, Macknight.

Yet Lightfoot holds, that Jehoiakim was omitted by St. Matthew; he being denied burial as one of the kings, Jer. xxii. 19. and not fit to be numbered in the lineage of Christ. Lightfoot Har. Ev.

V. 12.—*Jechonias begat Salathiel* ;] Of Jechoniah, saith Jeremiah xxii. 30. “Write ye this man childless, יָחִי ; for no man of his seed shall prosper, sitting on the throne of David.”—‘Childless;’ rather stript, bare, solitary, rooted up, (deprived of his kingdom, Bowyer.) So LXX. not $\alpha\tau\epsilon\kappa\nu\omicron\varsigma$, as in Gen. xv. 2. Lev. xx. 21. but $\epsilon\kappa\kappa\eta\rho\upsilon\kappa\tau\omicron\varsigma$, ejectus, as by a herald, $\kappa\acute{\eta}\rho\upsilon\zeta$ —abject, abdicated.—To prove that he had children, compare Jer. xxii. 28. with 1 Chron. iii. 17. Whitby, Wall. The Talmudists say, the denunciation on Jechoniah, of being childless, was taken off on his repentance. Lightfoot.

“After they were brought to Babylon,” is explained by 1 Chron. iii. 17. not rendered as in the English—“And the sons of Jechoniah ; Assir, Salathiel his son”—but Assir, אֲסִיר , is an appellative, as appears by the construction of the sentence, (see the reasons of Lightfoot ad loc.) meaning, ‘bound in captivity :’ “and the sons of Jechoniah when captive, Salathiel, &c.” Yet, says Lightfoot, Jechoniah was in truth without children ; and Salathiel (the son of Neri, Luke iii. 27.) only called his son, as being his successor in what princely dignity remained during the captivity ; similar to the case of Zedekiah, 1 Chron. iii. 16. of which see note on Luke iii. 23. *infra*. Lightfoot. Grotius also holds this opinion ; except that he supposes Assir to be a real person, which he thinks justified by the construction ; and the heir or successor of Salathiel. See his hypothesis. Grotius ad Luc. iii. 23. Hammond ad loc.

V. 12.—*brought to Babylon*,] It is to be distinctly remembered, that there were three transportations of the Jews to Babylon at this period. The first in the reign of Jehoiakim, when Daniel, &c. went into captivity, Dan. i. 1—6. ; and the king was put in chains by Nebuchadnezzar, 2 Chron. xxxvi. 6. to be re-

moved to Babylon; but was pardoned at Jerusalem, and reinstated on submission without removal. Usher. Lightfoot. Calmet Dict. voc. Joachim. Prideaux, part i. b. i. an. 607.

It is from this first transportation of captives under Jehoiakim, that the seventy years of captivity, foretold by Jeremiah, xxv. 11, 12. xxix. 10., took place. This is the standard computation ending when Cyrus sent Zorobabel to Jerusalem, Ezra ii. 1, 2. iii. 2.

The second transportation, at the distance of eight years, is under Jehoiachin, when Ezekiel was made captive, who throughout his book dates his captivity from that event, Ezek. xl. 1.

The third and last was eleven years afterwards, under Zedekiah, 2 Chron. xxxvi. 11. 2 Kings xxiv. 17. xxv. Usher's Annals, A. M. 3397. p. 83. A. M. 3405. p. 86. A. M. 3468. p. 102. Lightfoot on Dan. i. vol. 1. p. 120. on Ezra, p. 137. and Harm. Ev. on Matt. i. 17.

Only Macknight and others, perhaps slightly, conjecture Jehoiakim in Dan. i. 1. to mean the son Jehoiachin, and his captivity; and consequently number only two of these events.

V. 13.—*Zorobabel—Abiud*;] Not mentioned as his son, 1 Chron. iii. but probably this Zorobabel the ethnarch was a different person from that in the Chronicles. Grotius ad Luc. iii. 23. If not, Abiud had two names;—called also Meshullam. See Lightfoot Har. Ev. and Whitby.

V. 14.—*And Azor, &c.*] That St. Matthew took his genealogy from the authentic tables of the line of David kept by the Jews, see the genealogies, note on Luke iii. 23. infra, where is the substance of Whitby's note ad loc.

V. 16.—*the husband*] So Deut. xxii. 23, 24. So the Romans, on being affianced, acquired the relationship of socer, gener, nurus, &c. Servius à Pomponio. Grotius.

V. 16.—*of Mary,*] *Μαριάμ*, Heb. מרים, as the sister of Moses. Syr. and Gr. *Μαριάμ*, so Matthew and Luke. As *μ* is not a final letter in Greek, to decline the word they add to it, as Josephus, *Μαριάμμη*, or withdraw a letter, as *Μαρία*. Thus with *λ*: the Punic words from Baal are increased, as *Ἀβέλβαλον*, in Philo Byblius; or contracted, as *Ἀνρίβας*. Thus for *Ἀβραάμ*, *Ἀβραάμος*, or *Ἀβραὰς*, in Nic. Damascenus, *Ἀβρααμῆς*. Thus for *Ἰωσήφ*, *Ἰωσής*, Matt. xxvii. 56. and elsewhere; also *Ἰώσηπος*. Thus from *שבת*, the word *σάββα*, gen. *σάββατος*; and the word *σάββατον*, gen. *σαββάτου*. Grotius.

V. 16.—*who is called Christ.*] The Anointed, *Χριστός*. A usual appellation for their most distinguished patriarchs, priests, and kings, Ps. cv. 15.; of Cyrus, Isa. xlv. 1.: but after the prophecies of Daniel used *κατ' ἐξοχήν* for the Messiah. So John iv. 25. In so much that Tacitus, Suetonius, and Pliny, speak of Jesus by no other name. The Hellenist Jews, after his time, called, for distinction-sake, their pretended, expected Messiah, *ἡλειμμένον*. Grotius.

V. 17.—*fourteen generations;*] It was the usual custom of the Jews to reduce any things or numbers to the same which were nearly alike. See instances in Lightfoot ad loc. Here St. Matthew, or the genealogist that he copied, has brought the pedigree, for the sake of memory, into three regular classes, by omissions of little consequence. These classes are very distinct. The first under the Prophets and Judges, from the promise by Abraham to David. The second

under the Kings, from their state of splendour, and the building of the Temple to its destruction. The third under the Asmonean Priests, from the misery of the captivity to real glory again in Christ. Whitby, from Lightfoot Har. Ev. Grotius.

V. 18.—*espoused to Joseph,*] Some space usually intervened, generally a year or six months (Beausobre), between the espousals and the nuptials, Deut. xx. 7.

V. 19.—*being a just man,*] δίκαιος ὢν,—rather ‘merciful, compassionate.’ Δίκαιος, רַחֵם is used for merciful by the Rabbins, Maimonides, and Akiba, c. 4. In Deut. xxiv. 13. the word is translated, mercy, ἐλεημοσύνην, by the LXX. See Ps. cxii. 9. Prov. xi. 18. compared with v. 24. Isa. lviii. 7, 8. In Matt. vi. 1. it appears from the Vulgate, which has *justitiam*, that δικαιοσύνην was an ancient reading, and that in the sense of alms in that passage. (This is very doubtful, see the note ad loc. infra.) So heathen writers. Philostrat. de Vita Apoll. lib. iii. 7. Terent. Heaut. A. iv. sc. 1.

—————Obsecro,
Ut meæ stultitiæ in *justitia* tua sit aliquid præsidii.

Hammond and Le Clerc.

To the same purpose Grotius. רַחֵם, is here *bonitas*. It is expressed by χρηστότητα in Daniel and in other places. So 1 John i. 9. Thus alms and δικαιοσύνη are joined in Tobit xiv. 11. Thus Aristotle defines τὸ ἐπιεικὲς to be, δίκαιον δικαίου τινὸς βέλτιον, the best part of, or better and superior to justice. So Chrysostom on the present text; Δίκαιος οὖν ὢν, τοῦτ' ἐστὶ χρηστὸς καὶ ἐπιεικής. Grotius.

On the contrary, there is no occasion, says Lightfoot, to wrest the word to the sense of mercy; the clauses of the verse taken separately convey a clear meaning. Joseph, being a just man, resolved to di-

voce her; and yet, not willing to expose her, resolved to do it privately. Lightfoot. That δίκαιος is here "a strict observer of the law," appears from Luke xx. 20. where the Pharisees, feigning themselves to be "just men," δίκαιους, ask concerning the lawfulness of paying the Roman tribute: so that δίκαιος was at this time a vox signata for a strict observer of the law. Macknight.

V. 19.—*to put her away privily.*] The public punishment was lapidation, Deut. xxii. 23. The phrase παραδειγματίσαι, from 'making an example,' is applied to a capital punishment in Polybius and other good writers; and in the LXX Num. xxv. 4. Grotius. Hammond. Here it may only mean to disgrace or traduce; as, Plutarch de Curios. t. ii. p. 520. ἑαυτὸν παραδειγματίζοντος, disgracing himself. Beza. If it meant a punishment, it would be rather αὐτὴν παραδειγματισθῆναι. Le Clerc. Not death, but public disgrace, לְפָנֵי הָעָם to make her public, Heb. vi. 6. Lightfoot. Joseph was "minded to put her away privily," by giving her a bill of divorce, without assigning any reasons, before only two witnesses. Deut. xxiv. 1. Talmud. Tract. Gittin. This he intended, as being a just man, a strict observer of the rites of his nation. And this was all he could do. He was not certain that she was guilty of the alleged crime after the espousals, nor had he two witnesses of the fact; he could not therefore bring her to punishment. Lightfoot and Selden, Ux. Heb. lib. iii. c. 23. hold, that δίκαιος retains its proper signification. Whitby. Lightfoot ad loc. et Har. Ev.

V. 21.—*his name Jesus:*] or Joshua, i. e. Saviour: Græce Σωτήρ, which has more force, says Cicero, than any single Latin word: yet perhaps he might have instanced Sospitator. The word in Hebrew is יֵשׁוּעַ; after the return from Babylon written יְשׁוּעָה in

the Chaldee, rejecting ׀ and ׀, and lengthening the ׀. So in Ezra and Nehemiah, whilst Haggai and Zechariah retain the Hebrew form. In the Latin it is Josue, as the Greek Ἀβίσουε, from אֲבִישׁוּן, 1 Chron. viii. 4. and Ὀσηε from אֲשִׁישׁוּן; and thus from אֲשִׁישׁוּן נָוִי, the last letter ׀ being slightly sounded, till at length it vanished. Then the Hellenists (i. e. the LXX) wrote with a circumflex Ἰησοῦ, as Μανασσῆ. This being no flexile termination in Greek, they formed two cases; the nominative by adding σ, the accusative by ν; as ὁ Μανασσῆς, τὸν Μανασσῆν. Thus Ἡσαῦν acc. in Josephus. Ἐλιοῦς from Ἐλιοῦ in the LXX. The other cases remained undeclined, τοῦ Ἰησοῦ, τῷ Ἰησοῦ, ὃ Ἰησοῦ. The New Testament follows the LXX. and Ecclus. as xli. 1. without alteration. Grotius. This name was the distinguishing title of conquerors, or successful leaders amongst the Jews. Obad. 21. it is applied here in a spiritual sense, “to save them *from their sins* ;” which the Angel enforces to prevent the idea of a temporal Messiah. So Acts v. 31. Grotius. Le Clerc.

V. 22.—*that it might be fulfilled*] The following observations are chiefly collected from Dr. Owen :

The most important quotations from the Old Testament, that occur in the Gospels, are ushered in as perfect accomplishments of ancient prophecies in the person of Christ, considered as the promised Messiah.

ἵνα πληρωθῇ—“that it might be fulfilled ;” or rather, “whereby was fulfilled” that which was spoken.

The nature of these ancient prophecies may be thus explained :

Known unto God, from the beginning of the world, were all the works which he had graciously decreed to perform for the recovery and salvation of fallen man ; and these he declared “by the Prophets to the Patriarchs, at sundry times, and in divers manners ;”

but in these last days of their completion, has most openly declared them to us by the Disciples of Christ. In these declarations we, who have seen them verified, plainly discover a grand and extensive scheme, formed by Providence from the first, which consists of different parts, some respecting the temporal, and others the spiritual benefit of mankind. And yet is there under all this variety a close and intimate connection between them;—(this connection should be attended to, for upon it are founded the reasons of those abrupt transitions to remote subjects, and quick changes of numbers and persons, &c. so frequent in the Prophecies;)—so that the temporal is often introductory to, and significant of the spiritual. For as every temporal blessing, favour, and deliverance, which the Jews obtained, sprung from the mercies of God through Christ, so they became not only pre-ludes to, but also types and pledges of, that future deliverance and blessing which he was finally to procure by his birth, actions, and sufferings, for the whole human race.

Hence you have, first, prophecies that literally and singly apply to Christ. And, as many events and circumstances, themselves perhaps foretold; or persons, as David, the king of Judah, spoken of as future long after his own death by Hos. iii. 5. Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 25. are types (or patterns, or models, *prima et crassa lineamenta*, *αἵς ἐν τύπῳ* oppositum τῷ ἀκριβεῖ. Aristot. Grotius. Vide Scapula, voc. *τύπος*) of Jesus Christ, and of the events and circumstances of his life; you have also prophecies finally completed in him in a higher and more spiritual manner.

Hence further, St. Matthew, for instance, in the life of Christ, naturally traces the fulfilment of the prophecies given of him: first, his legal descent, as promised in the Scriptures, from David and Abraham:

then, according to Isaiah, that he was born of a virgin; and, according to Micah, at Bethlehem; then, that the prophecy of Jeremiah was fulfilled, of Rachel weeping for her children at Ramah: his being called out of Egypt, foretold in Hosea; and his dwelling at Nazareth, that it might be fulfilled "he shall be called a Nazarene." Now since the hand of God manifestly appears in *all* these transactions, we cannot but conclude that they were brought about according to his predictions, and that those predictions are in the Gospels rightly applied.

Other commentators have asserted, that the quotations in the Evangelists are many of them mere allusions to, or accommodations of, prophecies formerly fulfilled, and by the Evangelists applied to transactions of a similar kind; even some of those quotations, which are introduced by the strong formula, *ἵνα πληρωθῇ τὸ ρηθέν*. They therefore have endeavoured to weaken this phrase, and to show that *ἵνα* in classical authors is often only consequential, "so that;" and that *πληρώω* is to make a resemblance in similar circumstances (Le Clerc ad Matt. iv. 14.): not considering that all the introductory formulæ, *καθὼς γέγραπται*, &c. are taken from the Old Test. Dr. Owen, sect. ii. p. 12. and that in the Old Test. *τοῦ πληρωθῆναι*, is always used at the express completion of a prophecy, as 1 Kings ii. 27. and 2 Chr. xxxvi. 21. so *ἐπλήρωσε*, 1 Kings viii. 15.—which are the only applicable passages.

Michaelis, dividing the quotations into those in proof of a doctrine, or the completion of a prophecy; and into passages merely borrowed, or moral sentences, as the Proverbs of Solomon quoted by St. Paul, rejects the idea of this mode of accommodation's prevailing in almost any quoted in proof, especially with the above strong expression in the text. But he contends for one single literal meaning, and allows of no

typical or compound sense. Thus he is of opinion, that "Rachel weeping," &c. from Jeremiah, is only once applied in the time of Christ, and not previous to that age; the Jews themselves referring it to the age of Vespasian and Adrian. Jerom on Jer. xxxi.

In general, says Dr. Owen, with respect to the prophecies applied by the Evangelists to Christ; those applications must necessarily be just, even because they have so applied them. For, if the same Spirit that dictated the prophecies in the Old Test. dictated also their interpretations in the New, He surely could best ascertain to whom or to what they were meant to be ultimately applied. See Dr. Owen's "Modes of Quotation," sect. v. p. 96, &c. Michaelis, part i. ch. v. sect. 1 and 2. vol. i. p. 212. edit. 1793. with Mr. Marsh's notes ad loc.; the note here on Matt. ii. 15, 18. infra. Grotius et Hammond ad loc. and Whitby's dissertation at the end of St. Matthew's Gospel, framed to show that, where *ἵνα πληρωθῇ* is used, the Holy Spirit always intended the prophecy thus referred to in the N. Test. should be fulfilled in Christ.

Grotius answers the objection, that "all this was done," in the text, not solely, or *hoc propriè consilio*, that what was spoken by the prophet might be fulfilled; but to redeem the world; by a just distinction. Potius, quia id Deus voluerit fieri, ideo et voluerit per Esaiam dici: eò hæc evenisse, quod Deus decretum suum vellet exsequi, cujus indicium esset apud Esaiam.

V. 23.—*a virgin shall be with child,*] The Jews deny that the Hebr. *עלמה*, Alma, is justly translated a virgin; but it is so rendered, *παρθένος*, by their own LXX, who wrote 300 years before Christ, both in Gen. xxiv. 43. and here in Isa. vii. 14.; and only *νεάνις* by the Jews, Aquila, Symmachus, and Theodotion, after the birth of Christ, to serve their own

prejudiced hypotheses. Also it is derived from $\kappa\lambda\upsilon$, to hide or shut up, as virgins were in secret apartments in the East. So 2 Macc. iii. 19. *αἱ κατέκλειστοι τῶν παρθένων*, the virgins that were shut up; and Philo, *θαλαμνόμεναι*, virgins kept in chambers; Or. in Flacc. p. 757. A. And more especially this promise is made a sign or miracle to the house of David, which it could not otherwise be. Whitby from Lightfoot ad loc. et Har. Ev. So Grotius, who gives passages from Hesiod, and Euripides, Antigone, to show how diligently the Grecian virgins were sequestered *ἐν τῷ παρθένωνι*.

V. 23.—*and they shall call his name Emmanuel;*] *καὶ καλέσουσι τὸ ὄνομα αὐτοῦ*.—*Καλέσουσι* is in the best copies, and in Origen and Chrysostom. Grotius. The MSS. universim, with the Vulgate and Fathers, support the present reading. Mill. ed. Kuster. *Καλέσεις* is in the Camb. MS. Heb. Isa. vii. 14. *לִנְיָהּ*, et vocabis; (thus the LXX. *καλέσεις*.) the analogy seems to require *et vocabit*, as Chald. Paraph. and the Vulgate. The Syriac has *vanethoro*, i. e. et vocabitur. And so Just. M. *Καλέσεται τὸ ὄνομα αὐτοῦ*, which is certainly the true meaning of the text, however read. Owen, Modes of Quot. sect. iii. p. 14. Beza gives it *καλέσεις*, edit. A. D. 1582. probably after his Camb. MS. and the Hebrew text of Isaiah; and would suppose the Prophet addressed himself to the Virgin, ‘et vocabis.’ Beza.

Καλέσουσι, “They shall call,” for ‘He shall be called;’ a personal for an impersonal. So Gen. xvi. 14. Exod. xv. 23. Isaiah ix. 6. Jer. xxiii. 6. Neh. ii. 7. Isa. xlv. 7. Mic. ii. 4. Amos iv. 2, 4. Luke xii. 20. See note below on Luke xvi. 9. by Hammond; and Ainsworth on Gen. xvi. 14. But ‘to be called’ and ‘to be’ is the same in Scripture. So Isa. lvi. 7. compare Luke xix. 46. Isa. ix. 6. Jer. xxiii. 6. The full import is: ‘He shall be, God with us.’ It is no

objection, therefore, that Christ was not called Emmanuel, if he really was 'God with us.' John i. 14. Philo (De mut. nom. p. 823. E. edit. Genev. 1613.) observes, that the word Jesus signifies 'the salvation of God.' Whitby. Emmanuel is a name *natura*, not *impositionis*. They shall own him for 'God with us'—not denominate him Emmanuel; see the like phrase, Isa. lx. 18. Ezek. xlviii. 35. Lightfoot, Har. Ev. Grotius, who also gives many more instances, as a method very frequent in the Prophets, Isa. i. 26. Jer. xxiii. 6. Zech. viii. 3, &c. Constat, says Tertullian, jam venisse illum, qui prædicabatur Emmanuel, quia quod significat Emmanuel venit, id est, Nobiscum Deus. Vide Tert. adv. Judæos, c. ix. p. 141. ed. 1662. Pamellii. Grotius ad ver. 22.

This sign in Isaiah does not necessarily relate to a child born in the time of Ahaz: for the promise of a sign was not made to him, who refused to ask a sign, Isa. vii. 12.; but to the house of David, then in danger from the kings of Israel and Syria, ver. 2. Whitby.

Of this complex prophecy from ver. 10. to ver. 16. the Evangelist cites no more than what relates to the miraculous birth of Christ; and is addressed in the *plural* number to the house of David, to assure them of their preservation, as the promise made to their fathers (that the sceptre should not depart from Judah) should be fulfilled. The remainder belongs to the son of Isaiah, Shear-jashub, and was addressed in the *singular* number to Ahaz, to support him in his present distress. Dr. Owen, Modes of Quot. ut supr. et sect. v. p. 98. Pearson on the Creed, p. 71.

Otherwise, the whole prophecy is thus applied solely to Christ. The word יָצַד, ver. 16. may well signify "vexest," and the end of the verse bear this import: "Before the land, which thou, Ahaz, vexest with thy idolatry, shall be forsaken of both her kings."

Not of the two kings then invading it; but of *her own* kings, the kings of Israel and of Judah: the phrase being taken in a general sense for regal government, as Hos. xi. 5. or, as Zech. ix. 5. for the departing of the sceptre.

That the idolatry of Ahaz vexed all Israel, see 2 Chron. xxviii. 23, 24. compared with ch. xxix. 24. The sense of the passage then will be: Fear not this invasion, designed to set a stranger on thy throne, ver. 6. The sceptre, thou knowest, shall not depart from Judah, until Shiloh come: he shall come, born miraculously of a virgin, and bringing salvation to his people, the house of David; and on his appearance, and not before, shall the sceptre totally cease from both kingdoms;—as expressly took place in the infancy of Christ, “before he knew to refuse the evil, &c.” by the death of Herod the Great. Note, מלכיו, *her kings*, (not מלכים,) is in the LXX. Vat. τῶν δύο βασιλείων. in the Alex. τῶν δύο βασιλ. αὐτῶν. in Aquila, Sym. and Theodotion, more correctly, τ. δ. βασ. αὐτῆς. (Bos, LXX. ad loc.) and so the Syr. Version. See this prophecy accurately and judiciously elucidated by Granville Sharp, Esq. in his *Remarks on important Prophecies*, London, White. 1768, part i. iii. iv.: where also the abrupt transitions in the Prophecies to remote subjects, mentioned by Dr. Owen *supra*, are well explained, part ii. Add on this text, Univ. Hist. vol. iv. 8vo. p. 154. note K. and Mann de anno natal. Chr. c. vi.

Ver. 25.—*her first born*] Not as the eldest of more sons, which is a conclusion the text does not refer to; nam primi vox requirit, ut nemo antecedit, non ut sequatur aliquis. Grotius.

V. 25.—*and he called*] He; Joseph, not Mary; rightly translated. Comp. ver. 21. So the Syr. The

Jews, as the Talmud in Pesachim, and R. Nathan in Schemoth Rabba, give the name of the 'first-born' to the Messiah. Grotius.

CHAP. II.

V. 1.—*wise men from the East*] *Μάγοι ἀπὸ Ἀνατολῶν*. That the Magi were not only settled in Persia, but spread over the East, appears from the Ancients; their art (says Pliny, N. H. lib. xxx. c. 1.) hodie etiam magna parte gentium prævaleat, et in Oriente regum regibus imperet;—so that they continued in repute to the time of Christ. But whether those in Chaldæa and Arabia originally sprung from the priesthood in Persia, *περὶ τὸ θεῖον σόφοι—καὶ τούτου θεράποντες*, (Porphyry de abstin. lib. iv. § 16.) or were only similar in character and institutions, to whom the Greeks gave the same name, is more difficult to ascertain. They are spoken of in Dan. v. 11. as magicians, astrologers, Chaldæans, soothsayers; and he himself, the third ruler in the kingdom, presided over them. Their real and valuable knowledge was chiefly in astronomy. They were men of wisdom and learning in things natural and divine; similar to the Brachmans of India, the German Druids, or the ancient sages of Greece. Porphyry ut supra. Plato apud Apulei, Apol. p. 290. Dio. Orat. 36. F. 449. Brisson de Regno Persar. lib. ii. à p. 178 ad p. 186. Laert. in Proem. Whitby. Willan.

Hyde, de Relig. Vet. Persarum, conjectures Zoroaster or Zerdoust to have been the disciple of Daniel; and hence many conclude that the Magi at Babylon, after the captivity, were connected with the Jews;

that these in the text were Jewish proselytes; as also Elymas, Acts xiii. 8. or that even they were some of the chief of the Jews residing at Babylon. (So Alberti.) But Calmet holds, that though the modern Gaures or Guebres worship one Supreme Being, of which they make fire the symbol; yet that the ancient sect of the Magi, (or chamanim חמנים, 2 Chron. xxxiv. 7. and Lev. xxvi. 30. where the temples, not the images, of the sun, from חמה sol, are spoken of; see Le Clerc ad Lev. ut supr. and Taylor Conc. root 594 חמם, also Selden de Dea Syr. p. 248.) as early as the time of Moses, really paid divine worship to fire; and that Zoroaster, soon after the time of Cyrus, was strictly a heathen. The Zendavesta, however, their sacred book, is full of passages from the O. Test. as of the creation, and even of part of the Mosaic law. The religion is there called the religion of Abraham. And this book Calmet does not invalidate; though he shows that the Gaures have gleaned many things out of both Christian doctrine and history in their traditions.

That the Magi in the text should be Jews, or even proselytes, is improbable; for the Prophets of the O. Test. without the star, would have informed them that Christ was to be born at Bethlehem. But from the traces in the Zendavesta it is far from unlikely that they should have retained strong intimations of a Messiah, and that they would willingly accept the sign of the star then given to them. See Calmet Dict. voc. Zoroastre et Mages, who is very full on the subject; also Macknight.

Justin Martyr, Tertullian and Epiphanius are of opinion, that these Magi came from Arabia, peopled by the descendants of Abraham by his wife Keturah; that country being called the East in Scripture, as Judg. vi. 3. Job i. 3. So Tacit. Hist. lib. v. c. 6. "the eastward boundary of Judea;" and producing the gifts of gold, frankincense, and myrrh, Ps. lxxii. 15.

“*Molles sua thura Sabæi.*” Virg. The Chaldæans on the contrary are called in Scripture the families of the North, Jer. i. 14, 15. vi. 22. xxv. 9. Joel ii. 20. Pythagoras studied wisdom in Arabia. Porphyry. in *Vitâ*, apud Cyril. contr. Julian. lib. x. p. 185. Elymas, Acts xiii. 8. is an Arabian word. Pliny mentions the Magi of Arabia: and Ptolemy places there *Magorum sinus*. Grotius. Lightfoot Har. Ev. Whitby.

Arabia Deserta doubtless encompasses the east part of Judea; but the bounds of Arabia Felix, where the frankincense is produced, cannot be placed nearer the east than the mouth of the Persian gulph; probably much farther to the south. The texts in the Prophets, which speak of the armies of the north, refer to the power of the king of Babylon; who then possessing Assyria, and hence even called the king of Assyria, Ezra vi. 22. brought the northern nations (or families) of Assyria, as well as of Babylon, against the Jews. Usher's Annals, A. M. 3394. Or; there was a northern nation of Chaldæans, distinct from those near Babylon, in the Armenian mountains, described by Xenophon, *Cyropæd.* lib. iii. c. 6, 7, 8. and these also plundered Job. Le Clerc ad Job. i. 17, et ad Jer. i. 15.

It is certain that Babylon is east of Palestine: and the Magi may well have come, and probably did come, from Chaldæa. Yet, placing Chaldæa in Mesopotamia, and not in Babylonia or south-west of the Euphrates; on which see the map entitled *Terræ Paradisi*, &c. in Bos's edition of LXX. p. 2. which will give a clear idea of the situation of these countries; and especially if the Jews continued the term of ‘the East’ for the country between Egypt and the Euphrates, as being so called in Egypt; vide Mede, p. 467; or, if Moses was the author of the book of Job, and wrote in Egypt, or especially in Midian (as Shuckford, vol. i. b. i. p. 74. ed. 1728.), Babylon

and Chaldæa may be esteemed somewhat northward, and Arabia Felix rather more to the east. See Gray's Key to O. Test. on Job, p. 234. note R. ed. 1791. But the gifts do not prove much; as the precious gums though natives of Arabia, were the usual presents of honour throughout that part of the world.

The name Magi מַגִּי occurs once, Isa. viii. 19. from to mutter or murmur in their sacred rites, Herod. lib. i. c. 131. Le Clerc ad loc. Or from speaking low, and *entre ses dents*, lest their breath should affect the sacred fire. Calmet ut supr. Or from the metaphorical sense of the same root, דָּבַר, to meditate, or contemplate. See Kircher. Taylor. Concord. root 423. Macknight.

V. 2—*have seen his star*] It appears from the heathen writers, Tacit. Hist. v. c. 13. Sueton. in Vesp. c. 4. Cicero, lib. ii. de Divin. that there was a general expectation, throughout the East, of the coming of a Prince in Judæa, who should rule the world. This general opinion had been spread by the Jews after their captivity, who were in the Persian monarchy in great numbers, Esth. iii. 8. ix. 2, 16. viii. 17. Hence the Magi were probably induced, on the appearance of an unusual star, to conclude that the prince was born, and to go to Jerusalem. Grotius. Whitby. Or they might possibly draw the conclusion from Balaam's, Num. xxiv. or from Daniel's prophecies. Hammond.

Yet Balaam's was too indefinite and uncertain, and Daniel's were plainly delivered, not to the Chaldæans, as has been thought, but to the Jews, Rom. iii. 2. Grotius. This conclusion, observes Whitby, could not be drawn from Num. xxiv.; for the star and sceptre there are only metaphors to express a splendid and powerful king. Yet most Jewish, as also Christian writers, apply this prophecy ultimately to the

Messiah. So Onkelos, the Chaldee Paraphrast, and the Targums. Maimonides and the Rabbis understand it partly of David, partly of the Messiah. Hence the false Christ in the time of Adrian took the name of Barchocab, 'the son of a star.' Basnage H. Jews, b. vi. c. ix. § 12. So Origen contr. Celsum, lib. i. p. 46. edit. Spencer. Eusebius Dem. Ev. lib. ix. § 1. Newton's Dissert. on Proph. v. and Div. Legation, v. iii. p. 160. Or; the Magi might have had a particular intimation from God, as the shepherds had, or as themselves were warned on their return from Herod. Hammond. Macknight. Only it is observable, that they do not relate any such vision or command; but give the reason expressly, "for they had seen his star." Whitby.

They were the prelude to the calling of the Gentiles; and sent to excite the attention of the Jews to their Messiah, and to show that all nations would be included under his dispensation.

The appearance of a star was held by the Ancients to be a forerunner of the birth of great princes.

'Ecce, Dionæi processit Cæsaris astrum!' Virg. Grotius. A new star or comet appearing on Augustus's accession to the empire, he called it his natal star. Pliny, N. H. lib. ii. c. 25. Willan.

The movement of this star was undoubtedly miraculous; and it should seem that it was not a star of heaven, or a comet, (as Origen adv. Celsum, lib. vi.) but a luminous meteor, as it went before or guided the Magi, and pointed out the very house at Bethlehem; which the stars of heaven, being regular in their motions, could not do. It might be the bright light that appeared to the shepherds, when high in the air. Whitby from Lightfoot. Grotius. (But this is not so probable.) The Ancients thought it might be an Angel, or the Holy Spirit. Macknight.

V. 2.—*in the east,*] ἐν τῇ Ἀνατολῇ. Hammond has observed, that ‘in the east’ is usually ἀνατολαί, in the plural; as Matt. viii. 11. xxiv. 27. Luke xiii. 29. and that ἀνατολή, sing. is the rising, as δύσις or δυσμή the setting, of a star. The Μάγοι ἀπὸ ἀνατολῶν may then mean only eastern Magi, as ‘Jews of Thessalonica,’ Acts xvii. 13. Heb. xiii. 24. and Virg. ‘pastor ab Amphryso;’ without implying that they immediately journeyed from the East; and ἀνατολή here, and ver. 9. that they had seen the rising of this star. So Bowyer. But Hammond, also observing that ἀνατολή in the sing. is used for ‘the east,’ Rev. xxi. 13. inclines to the usual explanation. And so Grotius very expressly: It is here and ver. 9. terra, non cœli regio—the eastern country whence they came. Grotius. (Otherwise indeed their return into their own country, ver. 12. would be inconsistent.)

V. 2.—*and are come*] The time when the Magi came to Bethlehem is not distinctly known. It is one of those many circumstances, not of essential consequence, where the unaffected conciseness of the sacred narrative leaves ample room for conjecture, and affords no solid ground for determination. The opinions are:

First, that they came at the Epiphany so called, or at least within the forty days before the Purification. For Mary did not return from Jerusalem to Bethlehem, but went to Nazareth, or to Egypt, Luke ii. 22, 39. Yet the Magi found Christ at Bethlehem. And thus Grotius; who observes, that ver. 1. γεννηθέντος, followed by ἰδοὺ, &c. shows, as Heb. xi. 23. Moses γεννηθείς, that the Magi came soon after Christ was born: and not at any long interval, after Joseph had lived a year at Nazareth. They might come on swift dromedaries from Arabia. Or the star might have appeared a moderate time, or even two years, before

the birth of Christ. From the Euphrates to Judæa, about 200 leagues, would be passed on camels, at the customary pace of thirty miles a day, in less than three weeks. Ezra indeed, with all the multitude of the Jews, chiefly on foot, was five months; and so Josephus, of the usual time of journeying from Babylon. Calmet. Mary, unknown, and staying a short time, might safely take up the child afterwards to Jerusalem. It is true, Herod's attempt to destroy the child was at Bethlehem: but that does not enforce his return there; for the speeches of Simeon and Anna might render Joseph's stay in Herod's dominions very dangerous; and he might be warned to fly from Jerusalem to Egypt. *Διεκοῦς*, ver. 16. may mean only one year; or if two, Herod's violence and uncertainty might extend the slaughter to two years and under. Grotius ad ver. 11. Whitby.

Otherwise, it is urged, that it must be after the Purification, as Mary would not go to Jerusalem after the rage of Herod was kindled. Therefore they returned to a hired house in Bethlehem, (not doubting that the Messiah was to be brought up there, nor presuming to remove till warned otherwise by God. Lightfoot, v. 16.) or came there from Nazareth the next year. The *Ἐπιφάνεια* was the first appearance of the star to the Magi in their own country, mentioned ver. 2. not the second at ver. 9. Hammond.

Or, the Magi followed them to Nazareth. Bedford. Scripture Chron. If so, they must withdraw to Egypt through the whole dominions of Herod.

Or, Herod destroyed the children 'of two years old,' according to the time, he diligently inquired, of the star's first appearance to the wise men, ver. 7. Therefore it probably appeared one or two years before they came. Lightfoot Har. Ev. v. 7.

Christ's being thirty years of age at his baptism, Luke iii. 23. compared with the year of Herod's death,

is supposed to fix the coming of the Magi to the Purification : but the phrase in Luke allows of a space of two or three years : " He began his ministry when about thirty." The Magi came in about eight or ten months leisurely from Persia. Epiphanius says, in two years. The speeches of Simeon and Anna in the Temple were unknown to, or despised by, Herod. Macknight.

Lastly, Joseph and Mary must have come to Bethlehem, and made some small stay on their return from Jerusalem to Nazareth ; for the other suppositions of the Magi coming before the Purification, or when the child was more than a year old, and he with his parents accidentally at Bethlehem, have too many difficulties to be surmounted. Spanheim. *Dubia Evangel.* P. ii. D. 25, 26. Stackhouse.

V. 2.—[*to worship him.*] *προσκυνῆσαι*. The same posture was used in the East in paying divine worship, and in prostrating themselves before their kings. 1 Chron. xxix. 20. This term expresses either ; and is sometimes used by one evangelist, where another makes use of *προσπίπτειν*, to fall down before. Compare Matt. viii. 2. with Luke v. 12. Matt. ix. 18. and Mark v. 22. with Luke viii. 41. and Matt. xviii. 26, 29. Le Clerc.

The eastern custom of prostration is well known. So Josephus, of David before Saul, *προσκυνεῖται*, &c. Livy; of the Carthaginian ambassadors, more adorantium—procubuerunt. Euripides Phœniss. Corn. Nepos in vita Cononis. Æschylus Persis. Grotius.

The word *προσκυνεῖν* is no proof at all that Christ was adored ; but it is remarkable what early instances appear, of the belief of the church in this point ; the Ancients holding from the beginning, that the frankincense, whatever the wise men themselves might have thought of him, was fitly offered to him as God. 'Thus vero, quoniam Deus.' Iren. lib. iii. c. 10.

Justin Martyr. *Dia. cum Tryph.* Tertull. *adv. Marcion* lib. iii. c. 12. *adv. Jud.* c. 9. p. 196. Origen *contr. Celsum*, p. 45. Whitby.

V. 3.—*Herod—was troubled,*] lest he should lose his kingdom by the birth of a right heir; he himself being a foreigner and usurper. The Jews had so high an opinion of the Magi, as to conclude that Solomon was one. Josephus, *Ant. lib. viii. c. 2.* Their inquiries would make a strong impression. Le Clerc.

V. 4.—*the chief priests and scribes*] The scribes of the people appear to be the assessors or assistants of the chief priests, or the sanhedrim, in explaining the laws. *Talm. Hieros. in Jom. Maimon. de Die Propitiat. Ecclus. xxxviii. 24.* In the N. Test. *ρομῖκους.* So Josephus, *ἐξηγητὰς νόμων.* 2 Sam. viii. 17. “All the chief priests,” here, were not those few who had passed that dignity, or the high priest in office and his deputy, but the heads of the 24 courses or families of priests, as LXX, 1 Chron. xxiv. 6. Vid. Jos. *Ant. xx. 6.* et B. J. lib. iv. c. 11. So 2 Chron. xxxvi. 14. *שׂרי זכרנים.* Grotius.

V. 5.—*by the prophet,*] Micah v. 2. It was Bethlehem Ephrata. See Gen. xxxv. 16, 19. It is called Bethlehem Judah, Judg. xvii. 7. xix. 2. So Ruth i. 1. compare Ruth iv. 11. Here David’s father lived, 1 Sam. xvii. 12. John vii. 42. There was another Bethlehem in Zabulon, Josh. xix. 15. Whitby.

V. 6.—*in the land of Juda,*] or, *Γῆ* in the nom. case. “Thou, Bethlehem, a district of Juda.” So c. iv. 15. *γῆ Ζαβουλὼν*, for a part only of the tribe of Zabulon. Hammond. So Sophocles apud Aristot.

Καλύδων μὲν ἦδε γαῖα πελοπείας χθονός. Servius in Æn. xi. Ilia tellus, pro, urbs Ilia. Grotius.

V. 6.—*art not the least*] οὐλαμῶς, by no means the least. But in the LXX, Micah v. 2. it is only, ὀλίγιστος εἶ, without the negative; and so the Hebrew. Some few MSS. the old Italic and Arabic versions; and all the Fathers exhibit this negative; as Just. Mart. Dial. Tryph. Tertull. adv. Judæos, § 13. Origen adv. Cels. lib. i. p. 39. Cyprian adv. Jud. lib. ii. § 2. Jerom. comment. ad loc. So that some conjecture that ἄ, not, has casually lapsed, and been omitted; in the Hebrew text. Otherwise; read, in the prophet, interrogatively: Tune Bethlehem minima sis? which implies a negation. So Grotius. Or, ΤΥΣ will admit of a contrary sense, great, as well as, little: Dr. Pococke, Notæ Miscell. c. ii. et Com. in Micah: or his proofs stated in Hammond and Whitby. But in this case it should seem to be ΠΥΣ. Owen. Modes of Quot. § iii. No. ii. p. 17. who inclines to Grotius. So also Calmet Dict. voc. Bethlehem. See also Michaelis, part i. c. 5. sect. 11. and Marsh's note ad loc. Lightfoot translates as follows: "It is a small thing that thou art among the thousands of Judah; thou shalt come to greater honour."

V. 6.—*among the princes*,] ἐν τοῖς ἡγεμόσιν. In Micah it is מְלָכִים, LXX. χιλιάσιν, the thousands. From the same root in other Places in the O. Test. is found מְלָכִים, ἡγεμόνες. See Marsh's Note on Michaelis part i. c. 5. sect. 11. and Taylor Conc. root 73. מְלָכִים. But there is no occasion to suppose an error in the translation here; or to say with Dav. Kimchi on Judg. vi. 15. that Alphi signifies sometimes a prince or lord. (Lightfoot, Har. Ev.) As the Jews were divided into thousands, that word is often used for a tribe or family, as of Gideon Jud. vi. 15. marg. see Exod. xviii. 25. מְלָכִים, Josephus πατριάρχας. These heads or chiefs,

ἡγεμόνες, are only here, by a synecdoche, used to express the families or thousands in Micah over which they preside. Grotius; so Hammond.

Casaubon ad Sueton. Vespas. c. 4. remarking, that the words in Tacitus lib. v. c. 13. correspond with those in Suetonius, (see note on ver. 2. supra.) refers them both to this prophecy, and apprehends they are taken thence. And so Hammond; "ex Judæa profecti," may refer to ἐκ σοῦ ἐξελύσεται—"rerum potirentur," to ἡδ, LXX. ἄρχοντα, here ποιμαίνειν—rulers being named shepherds of the people, as Ezek. xxxiv. 23, 24. Hom. ποιμένα λαοῦ. Hammond.

V. 10.—*rejoiced*] ἐχάρησαν χαρὰν is a perfect hebraism, yet is also a pure Greek expression. Ernesti. Inst. p. 1. sect. 11. c. 3. §. 9. p. 78.

V. 15.—*that it might be fulfilled*] Hosea xi. 1. Egypt was then full of Jews; from those who went, as related in Jer. xliii. and from the temple of Onias. Lightfoot. The Deity appears to have formed some resemblance between the Egyptian deliverance, and our deliverance through Christ; that they might plainly seem to be parts of one consistent plan. Julian, therefore, and the Jews since, have unnecessarily objected to this text. Grotius.

This was not a simple accommodation of the passage; as supposing that the Holy Ghost, who spake to them by the prophet, intended not they should be again fulfilled in Christ. For, 1. the words are express, that the calling of him out of Egypt was intended by God as a completion of these words, so that till he was called, they had not their full completion.—2. Israel was a type of Christ, as the first-born of God. Exod. iv. 22. Jer. xxxi. 9. (Thus Grotius.) It is put for Christ, Isa. xlix. 3. and Isa. xlii. 1. In the Chaldee, "My servant the Messiah." In the LXX, "Jacob

my servant, and Israel my elect." A type is fulfilled, when what has been done in the type is done in the antitype.—3. St. Matthew only cites these words from Hosea, as making Israel a type of Christ, in this respect, that they were called out of Egypt; therefore it is no objection that the other part of the prophecy does not belong to him. Whitby.

V. 16.—*from two years old and under,*] κατὰ τὸν χρόνον, even to the time. These words refer to the word under: "even so much under two years as to the time of the appearance of the star, he had inquired of the wise men." Δίετος may signify one year. Aristotle. Hesych. Phavorin.; but that is uncertain. Josephus was born in the first year of Caligula, A. D. 38. (Jos. in vita sua.) and wrote the account of the Jewish wars, aged 56. Jos. Ant. lib. xx. ad fin. It is no great wonder that he does not mention the massacre of the infants; an event, not in the records, that happened ninety-four years before. Whitby. Add also, that, from the paucity of inhabitants in that tract of country, few might be slain; or the pretext of tumult might be used by Herod, and no regal orders issued; or the superior atrocity of his other barbarous acts might have prevented the mention of this in Josephus. Grotius.

This event is mentioned in Macrobius Saturn. lib. ii. c. 4.; but he is mistaken in the circumstances, and blends the story with Herod's killing his own son, Antipater, five days before he died. Grotius conjectures, that Macrobius, who flourished and had borne honours under the Christian emperor Theodosius, and therefore was perhaps a Christian, or acquainted with the Gospels, might hence have added this circumstance of the young children slain, intra bimatum, when under two years old, to the story he is relating. Grotius.

V. 18.—*Rachel weeping*] The sepulchre of Rachel was near Bethlehem in Judah, Gen. xxxv. 16, 19, 20. xlviii. 7. yet in the border of Benjamin, 1 Sam. x. 2. and sufficiently near to Ramah to have the first application of this prophecy made to an event at that place, Jer. xxxi. 15. xl. 1. the Chaldean general Nebuzaradan, disposing at the captivity of his prisoners there. "Because they are not," imports in Scripture that they are dead; as Gen. v. 24. xlii. 13. Ps. xxxix. 13, &c. Thus Sophocles named the dead, οὐκ ἐστ' ὄντας, and Josephus, B. J. lib. iii. c. 25. and even Euripides, Helena, use the phrase for the dissolution of the soul and body, though both expressly allow the survival of the soul. (Grotius.) And therefore as the children, who were taken into captivity, returned, as foretold Jer. xxxi. 16, 17. the death of the infants is a more literal completion of these present words. The formula here is not, ἵνα—, that it might be fulfilled; but πότε ἐπληρώθη, then that happened which more fully completed— Whitby.

Michaelis insists that this prophecy had only one literal meaning in the time of Christ. Mr. Marsh, his translator, restrains it solely to Nebuzaradan at Ramah, the only place named by the prophet; observing also, that at ver. 16, 17. the return from the captivity is foretold. And certainly this application makes a more consistent context. But allowing with the best commentators (see Dr. Owen ut supra) of a second and final completion; the vicinity of Bethlehem to the sepulchre renders the lamentations from the tomb for the slaughter of the children very natural; whilst the sepulchre being also in the border of Benjamin, and hence probably some of the coasts or territories of Bethlehem adjoining to Ramah, it puts no force on the language in supposing the voice of weeping to be heard in that place, or its district.

Whitby, Lightfoot, Grotius; who all treat it as not a simple accommodation.

V. 19.—*was dead,*] τελευτήσαντος—a pure Greek phrase, without the addition of βίου or αἰῶνος. It is frequently thus expressed in Sophocles and other authors. Grotius.

V. 20.—*they are dead*] put for, he is dead, i. e. Herod; a usual mode of expression in classical authors. Eurip. Iph. in Taur. v. 640. Le Clerc.

V. 20.—*which sought the young child's life.*] The same words respecting Moses are in Exod. iv. 19. Grotius. Lightfoot, Har. Ev.

V. 22.—*that Archelaus did reign*] who was likely to inherit his father Herod's caution and jealousy, as king of Judea. Joseph might have hoped that a Roman governor would have been placed there. Under Herod Antipas in Galilee, there might be less apprehension of danger. Grotius. Whitby. That Archelaus succeeded, see Jos. Ant. xvii. 10. Le Clerc. That he was king, βασιλεύει, see Jos. B. J. lib. i. c. 21. Of his cruelty, see Ant. lib. xvii. c. 15. Paley Ev. Chr. part ii. c. vi. vol. 2. p. 136. ed. 2d.

V. 23.—*He shall be called a Nazarene.*] This text, as נָזִיר, a Nazarite, with a י, does not occur in the Prophets; though τὸ ρηθὲν, a phrase almost solely of St. Matthew, always imports, "it is written," or "delivered down in their writings." Whitby. It is accommodated by the Evangelist to נָזִיר, the branch or offspring of David, Isa. xi. 1.; which expression is a usual prophecy of the Messiah, Isa. iv. 2. Jer. xxiii. 5. xxxiii. 15. Zech. iii. 8. vi. 12. The Jews also name Christ, מָשִׁיחַ, with a ש. Hammond. And thus in Chal-

dee, the town Nazareth. But the word may yet more probably be from נז; for the Chaldee and ancient Hebrew frequently interchange these letters. Grotius.

Otherwise, therefore, it is observed, that the Prophets often speak of the abject and low condition of Christ, Ps. lxxix. 6—10. Isa. liii. 3, 12. נז, or separate, may mean separated, as low and abject; and it being said, John i. 46. "Can there any good thing come out of Nazareth?" Christ was destined to that abject place, to fulfil in a general sense these prophecies. Lightfoot ad loc. Further, the Jews in this manner applied the name to Christ. Abarbinel. Buxt. Lex. p. 1383. Whitby. And the Mahometans now call some Christians in Galilee, Nazarenes, for the same reason. Michaelis, part i. c. v. sect. 5. vol. 1. p. 239. That the Arabic derivations of the word in Michaelis, to support this sense, are weak, Mr. Marsh has clearly shown in his note ad loc.

Lastly, then, διὰ προφητῶν is frequently understood in a more enlarged sense, including the Pentateuch, as Acts iii. 21, 22. and this text may refer to Judg. xiii. 5. comp. ver. 7. xvi. 17. Sampson, a type of Christ in his birth, or born to be a deliverer, being a Nazarite, or separated, and holy to the Lord: (the Book of Judges is placed by St. Jerom amongst the Prophets.) Or it may refer to Joseph, another type of Christ, also separated from his brethren; Gen. xlix. 26. Deut. xxxiii. 16.: or, which is most probable, may have a general allusion to the Nazarites of the Old Test. as holy and separated to God; Philo de Nazaræis. Christ being so in a higher and stricter import of the words, Heb. x. 5—10. The name of Nazarene was very frequent in the time of the early Fathers, for the first Christians, as a general and not unfavourable appellation. So Tertull. adv. Marcion. lib. iv. c. viii. Beza. Grotius. Dr. Owen, Modes of Quot. No. v. pp. 20, 100. Spanheim, Dub. Evang. D. 93.

Huet. Dem. Ev. Prop. ix. c. 170. sect. 15. p. 733. Calmet Dict. voc. Nazareen. The name is now also used as the universal appellation of the Christians of the East; without further contempt than as the Mohammedans are of different religious tenets. Marsh, note on Michaelis, part i. c. iv. sect. xi. note 11. The Christians themselves used the name, John i. 45. Acts ii. 22. iii. 6. iv. 10. Christ styled himself Jesus of Nazareth, Acts xxii. 8. Beausobre.

CHAPTER III.

THE parallel passages are : Matt. iii. 1—17. Mark i. 1—11. Luke i. 1—22.

Observe, that the notes on the parallel passages to each chapter should be regularly consulted throughout the volume; as they frequently contain what is omitted in the chapter under consideration.

V. 1.—*the Baptist,*] Besides the customary washing of the hands and feet, the Jews used ablutions for the whole body. Particularly, the Priests never attended in the temple without first bathing or washing the body. Cod. Joma. c. iii. And the Proselytes from the Gentiles were admitted into the Jewish religion by the rites of circumcision, of sacrifice or peace-offerings, and of baptism, or a solemn washing of the body in a river, or living receptacle of water. This initiation was never allowed to be repeated. It was used, not only to the proselytes themselves, but sometimes to their young children, to prevent their relapsing to heathenism in their riper

years. By this initiation they were born again of another or second mother, as the Talmudists express themselves. All their former ties of kindred or affinity were held to be totally dissolved; and to this our Saviour may allude when he speaks of forsaking father, mother, wife, children, &c. Matt. xix. 29. Luke xviii. 29. and also of being born again of water. To this also Tacitus points, when he declares it the principle of the Jews to persuade men to contemn their gods, and to forsake and despise their country, parents, and brethren. Tac. Hist. lib. v. It is obvious that John and our Saviour took their baptism from this rite of the Jews. Hammond.

John, calling the Jews also to baptism and repentance, implied, that they also required an entire change of life, equally with idolaters, to be intitled to salvation on the coming of the Messiah. Grotius.

V. 1.—*in the wilderness*] *ἐρημος*, Heb. מִדְבָּר: any uncultivated and generally mountainous country; sometimes totally dry and barren; often flourishing and fruitful in wood or herbage. So Ps. lxxv. 13. Jer. ix. 10. Joel i. 20.

The wilderness of Judea seems to have comprehended the mountains and part of the plain along the Jordan, Joseph. B. J. lib. iii. c. 35. lib. iv. c. 27. and also especially the hill-country south of Jerusalem. In this hill-country, at Hebron, John was born. He retired (Grotius) before his mission to the neighbouring wilderness, probably of Ziph or Maon. Or the expression, "he abode in the desert," *ἐν ταῖς ἐρήμοις*, means only, that he lived in that country, at or near Hebron. So Lightfoot.

He taught first in that district; and then towards Jordan, probably near Jericho, a tract which was sufficiently desert, Jos. B. J. iv. 27. *ubi supra*; yet with a great resort of people, and near large cities: for Jericho had ten thousand men, of the courses of

the priests, in it ; and the road from Jerusalem to that city and to Peræa, especially near the time of the Passover, was frequented by multitudes. Lightfoot, Chorog. decad. ad Marc.

The wildernesses of the land of Canaan were not without towns, or cities so called. The hill-country of Judea is named by the Talmudists the Royal hill or mountain: in the Psalms, lxxv. 6. the 'desert' hill-country (marg. Engl. Vers.); yet in the royal mountain, say the Jews, in their inflated style, were a myriad of cities. Hieros. Taanith. fol. 69. 1. Lightfoot. Macknight. Many towns in Palestine had a spacious tract of land untilled, yet productive of wood and pasture annexed to them. Thus the wilderness of Ziph or Maon in the hill-country. Reland Palest. i. 1. p. 375. Calmet Dict. voc. Desert. Lightfoot Har. Ev. et ad loc. Hence the Jews: "These are the cattle of the wilderness; those that go out to pasture in the time of the Passover (March), and return home at the first rain (October), being kept by shepherds and herdsman." Schab. fol. 45. 2. Lightfoot Chor. decad. ad Marc. c. ii. sect. 1. The wilderness was inhabited in a less degree; it had six cities in it. Josh. xv. 61, 62. 1 Sam. xxv. 1, 2. 1 Kings ii. 34. Whitby.

V. 2.—*Repent ye :*] μετανοήτε. *Metà* in composition usually imports a change; and thus the force of the word, translated by us, repentance, is 'a change of mind.' But also as προνοεῖν means to look forward, so μετανοεῖν implies to cast a retrospect on past actions; to regard them in this case with sorrow, and a resolution to forsake them. The two meanings nearly agree, at least in their effects. Le Clerc. See note on ver. 8. *infra*.

The Jews themselves held, repentance should precede the coming of the Messiah. Hieros. Taanith.

fol. 64. 1. Kimchi on Isa. lix. 19. Their repentance, says Lightfoot, consisted wholly in an oral confession of sins. Maimon. in Teshubah, cap. i. But the quotation proves no more than that oral confession was deemed essential by them: and it should seem from the wisdom of Solomon, xi. 23. xii. 10, 19. that they had an idea sufficiently clear, of *μετάνοια*, as a change of mind, or forsaking of sins. That the Wisd. of Solomon was written, prior to the birth of Christ, in the Jewish dispensation; see Gray, Key to O. Test. on that book.

V. 2.—*the kingdom of heaven*] *τῶν οὐρανῶν*.—Note: *Οὐρανός*, in the singular, expresses the Hebrew plural, or rather the dual; the sky, or region of the stars. *Οὐρανοί*, in the plural, expresses the Hebrew reduplication *שמי שמים*, the highest heavens, or the throne of God. Grotius.

This expression, “the kingdom of heaven,” is from Dan. vii. 13, 14, 27. The phrase is often found in rabbinical writers. Lightfoot. Grotius. St. Matthew uses the expression where the other Evangelists have, “the kingdom of God.” (Lightfoot.) Hammond, in a long note, lays the stress chiefly on one part of Christ’s manifestation of his kingdom; the destruction of the Jews. The whole seems more justly exhibited by Whitby from Lightfoot, as follows:

The words, “the kingdom of Heaven,” and “the kingdom of God,” signify the same thing. Comp. Matt. v. 3, with Luke vi. 20. Matt. iv. 17, with Mark i. 15. Matt. xi. 11, with Luke vii. 28. Matt. xiii. 11, with Mark iv. 11. Matt. xix. 14, with Mark x. 14. It is the kingdom erected by the God of Heaven. In Scripture language it is the same, to be from God, and to be from Heaven. Matt. xxi. 25. Luke xv. 18. *שמים*, Heaven, is the name of God, Dan. iv. 26. and frequently in the Rabbins, Buxt. Lex. Talm.

Observe, then, 1. The kingdom of heaven is the

kingdom of endless felicity in Heaven, Matt. v. 10, 12. vii. 21, 22, 23. Mark ix. 46, 47. So Matt. xiii. 40, 43. xxv. 34, 46. Luke xii. 32, 33.

2ndly. It is frequently the coming of the Messiah to erect his spiritual kingdom, or the kingdom of the Gospel. And this; when it is said to be at hand, as here, and Matt. iv. 17. x. 7. Luke x. 9. xxi. 31. xix. 11. xvii. 21. Matt. xii. 28. Mark xv. 43. Luke xvii. 20. Matt. xvi. 28. Mark ix. 1. Luke ix. 27.; or, when it is said that Jesus preached the Gospel of the Kingdom of God, Mark i. 14. So Luke xvi. 16. Matt. iv. 23. ix. 35. Luke iv. 43. ix. 11, 2. Matt. xxi. 43.: or in almost all the parables that speak of it, Matt. xiii. 11—47. xviii. 1—4. xx. 1. xxii. 2. xxv. 1.; or probably in these passages, Matt. xi. 11, 12. xiii. 11, 19, 52. xvi. 19. xx. 21. xxiii. 13. Mark xii. 34. Luke xiv. 15.

3rdly. In other places it is doubtful whether it refer to the times of the preaching of the Gospel, and the erecting of Christ's kingdom; or to the higher sense of it, as the kingdom of the righteous in heaven, viz. Matt. v. 3, 19, 20. vi. 33. viii. 11. xix. 12, 24. Mark x. 14, 15, 23, 24, 25. Luke xviii. 29. xxii. 29, 30. Whitby from Lightfoot ad loc. et Har. Ev. Note on John iii. 3.

V. 3.—*Prepare ye the way*] Malachi iii. 1.

V. 4.—*raiment of camel's hair,*] שַׂרְשָׁרָה; a hairy garment, or mantle, was the dress of the prophets, Zeeh. xiii. 4.; so of Elijah, 2 Kings i. 8. 1 Kings xix. 19. Thus chiefly Heb. xi. 37. Clemen. ad Cor. Grotius acquaints us from the Rabbins, that the Nazarites wore a similar garment, hirta toga; and insists on the word שַׂרְשָׁרָה; but that is only a general term for mantle, sometimes a royal robe, Jonah iii. 6. Josh. vii. 21. Taylor's Conc. root 21. John was a

Nazarite; but probably wore the habit in imitation of the prophets. Luke i. 17. The sack-cloth for mourning, as imagined to be worn by him under the idea of suiting a preacher of repentance, being a different word צפצפה, 1 Chron. xxi. 16. appears to be out of the question; yet seems once used for a prophet's mantle, Isa. xx. 2.

V. 4.—*locusts*] *ἀκρίδες*. It has been questioned if these were a plant so called, a kind of pulse, the fruit of the Carob tree, (see note on Luke xv. 16. *infra*,) or the animal locusts. But the fruit is named *καρπία*, not *ἀκρίδες*. The Moors in Barbary eat locusts fried with butter. Shaw. Locusts were a common meat in Palestine. Bochart. Hieroz. part ii. lib. iv. c. 7. Eustath. in Dionys. p. 37. Ludolph. Hist. Æthiop. de locustis. Some species of locusts were permitted by the law to be eaten, Lev. xi. 22. There is no occasion for other criticisms to change the name, Whitby; as, that the food of the Baptist was *ἀκρεμέες* or *ἀκροδρυαί*, i. e. says Phavorinus, any fruits of the wilder trees, or even herbs or leaves. So Isidor. Pelusiot. ep. 5. or lib. i. ep. 132. "It was by no means living creatures, but *ἀκρεμέες βοτάνων καὶ φύτων*, the tops of herbs and plants," (Hammond) or *ἐκκρίδες*, wafers made of honey, Nazarene Gosp. apud Epiphani. Hist. xxix. or *καρίδες*; squills, a sea-fish, not in the river Jordan, Bucer; or *ἀκρίδες*, wild pears, H. Stephan. The locusts, when dried, were used for food in the East. Pars quædam Æthiopum locustis tantum vivit, fumo et sale duratis. Parthis hæc in cibo gratæ. Plin. Nat. Hist. lib. vi. 30. xi. 29. Strabo, lib. xvi. Dioscorides. Beza. Bowyer, Conject. See a description of the locust in Shaw's travels, p. 185. or in Macknight, vol. i. Disc. ix. also in Lamy Intr. b. iii. c. 11. The LXX. always translate the word אכלת in the O. Test. Joel, &c. by *ἀκρίδες*, and these are described by Aris-

totle, and others, as real locusts. These were certainly the food of the Baptist. Shaw ut supr. Calmet Dict. voc. Sauterelles. It appears from the Rabbis, that it was usual with the Jews to hunt after locusts for food. Hieroz. Taanith. fol. 69. 2. Babyl. Schab. fol. 106. 2. Lightfoot. Note on Mark i. 6.

V. 4.—*and wild honey.*] μέλι ἄγριον, from wild bees frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus “honey out of the stony rock,” Ps. lxxxi. 16. Deut. xxxii. 13. Josephus (B. J. iv. 27.) says of the country near Jericho, that it was μελιττότροφος δὲ ἡ χώρα. Shaw Tr. p. 336. So particularly Maundrell, p. 64. Some have supposed this, the honey-dew, or liquid kind of manna, exuding from the leaves of trees, as of the palm or fig-tree, of which the Rabbis speak much. Chetub. fol. iii. 2. Lightfoot Chor. dec. ad. Mar. i. 6. So Josephus ubi supr. speaks of honey pressed from the palm-trees near Jericho. “*τούτων φοινίκων οἱ πύργοι πατούμενοι*—yield honey little inferior to the real;” and Pliny, of Elæomeli, or honey, flowing (*ex ipsis arboribus*) from the olive-tree in Syria, Plin. N. H. xxiii. 4. xv. 7. But neither the honey-dew, or expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey. So 1 Sam. xiv. 25, 27. where it is the waxen honey-comb of bees, (*κηρίον μέλιτος*, LXX: and thus in Josephus, Ant. lib. vi. c. 7.) Macknight ad loc. § 14. et Disc. vi. prefixed. Calmet Dict. voc. Miel. Diod. Sic. lib. xix. mentions μέλι ἄγριον in Arabia drunk with water; but that is supposed to be the honey of bees. Shaw.

V. 5. *Then went out—all Judea,*] As the Jews expected that the kingdom of God was now come, and the Messiah would immediately appear in power;

to take vengeance of their enemies, Luke xix. 11. it is no wonder that they should flock to John's baptism. Lightfoot.

V. 6.—*And were baptized*] Of the baptism of the Jews in the admission of proselytes to their religion, with other points relating to that rite as practised by John, and then by the disciples and apostles of Christ, with reasons why sprinkling may properly have taken place of total immersion, see a long and curious note of Lightfoot ad loc.

The Jews had been led to conclude, by a passage in Zech. xiii. 1. that either the Messiah or his attendants would baptize. Hence the question of their Sanhedrim to the Baptist, John i. 25. "Why baptizest thou then, if thou be not that Christ?" &c. Macknight.

V. 6.—*confessing their sins.*] a general confession; not of particular sins, which from the number of persons would be impossible. Whitby from Lightfoot; see note on ver. 2, supra. ἑξομολογέω is often used only of a general acknowledgment, as 1 John i. 9.; sometimes more, as Acts xix. 18. Jam. v. 16. Grotius collects from the questions asked, Luke iii. 12, 14. and from the mode of confession, Lev. v. 5. Num. v. 7. (in LXX ἐξαγορεύειν,) that some degree of confession, followed by advice respecting at least particular ranks and occupations, and the failures to which they were most exposed, might take place. Grotius. Beza, however, insists, that it was a general confession, as Dan. ix. 3, &c. and distinguishes between ἑξομολογέω and ἐξαγορεύειν, which last is used, he observes, by Plutarch, in the Eleusinian mysteries, and is more likely to be taken thence by the Romanists than from the Jews, to defend auricular confession: unless the confession of the high priest, ἐξαγορεύειν, Lev. xvi. 21, could possibly be particular also. Beza.

But his argument is not clear; for both Daniel and the high priest made confession for the sins of the people. Here the multitude acknowledged each their own sins; yet doubtless it was only a general confession.

V. 7.—*of the Pharisees*] The origin of the Pharisees is obscure. They first appear in Josephus Ant. xiii. 9. in the time of Jonathan, the brother and successor of Judas Maccabeus, Bef. Chr. 144. A. M. 3860. Ush. Annal. when they, with the Sadducees and Essenes, are mentioned as the three principal sects. The coincidence of time with the Asideans, אֲסִידִי, or, "pious," described in the Maccabees, as *ἐκούσια-ζήμενοι τῷ νόμῳ*, "voluntarily devoted to the law," has induced Hammond and Prideaux to suppose, that they either took their rise from them; or rather, as it is obvious they were contemporary, that they were the same, under a different appellation. 1 Macc. ii. 42. vii. 13. 2 Macc. xiv. 6.

Soon after the return from the captivity, Prideaux acquaints us from Grotius, note on 1 Macc. ii. 42. that the Jews were divided into—the observers of the law, named, Zadikim, "the righteous;" and the observers of the oral traditions of the elders also, the Hasidim, or "the pious." Of the first, were the Karaites, Sadducees, and Samaritans, (rejected as heretics;) of the last, the Pharisees and Essenes. This may be partly conjectural; but Lightfoot joins in opinion, that the traditions, Hieroz. Megill. fol. 75. 1. Babyl. Bava Kama, fol. 82. 1. and the observers of them, the Pharisees, arose gradually after that period, or after the settlement of the nation by Ezra and Nehemiah.

The tenets of the Pharisees given us by Josephus are chiefly these: The belief in the immortality of the soul, and of future rewards and punishments; yet with a confused notion of the reward being either the

placing of the soul in a new body, to exist in regions beyond this world, (so Grotius, note ad Matt. xiv. 2.) or the return of the soul to earth, as in transmigration. (Hence the Jews to Christ: "Some say, Thou art Elias,—or one of the prophets." Matt. xvi. 14.) And also the belief in a general fate tempered by free-will in human actions. These opinions, with a strict observance of the law and its ceremonies, raised them high, says Josephus, in the estimation of the people. He was himself a Pharisee; and most of the learned, as the Scribes, were of that sect. It is certain that these tenets, with unbounded pretences to devotion and austerity, made them very powerful and dangerous in the state. Instances of this in Josephus are: their opposition to Alexander Janneus, Ant. xiii. 23. B. J. i. 4.; and their enmity to Hyrcanus, where he speaks of their minute adherence to their traditions. Ant. xiii. 18.

Their pride, hypocrisy, and rapaciousness, with the ostentation of their alms and fasts and prayers and ablutions, and their "making the law of God of no effect by their traditions," are fully displayed in the Gospels.

The source of these traditions they pretended to be the oral exposition of the written law, made by God himself to Moses on mount Sinai, and delivered down by Moses to Joshua, and so by the elders successively to their times.

They take their name from עַמּוּל, as separated from the עַמּוּלָא, or "people of the earth," as they called in contempt ὁ ὄχλος αὐτῶν, the low multitude, who knew not the law. John vii. 49.

Most of the Jews at present are Rabbanists, or Pharisees; that is, they believe in, and observe, the traditions. The small remainder are Karaites; who disavow the traditionary observances, and only regard

the letter of the law of Moses. Prideaux, part ii. b. 5: Basnage.

A full account of the Pharisees, and other Jewish sects, may be found in Basnage Hist. Jew. lib. ii. c. xi. &c. and in Lightfoot ad loc. et Har. Ev. on this text, and on Luke v. 17. p. 650. vol. 2. See also Josephus, Ant. xiii. 9. xviii. 2. B. J. xi. 12. Calmet Dict. voc. Phariseens. Asideen. &c. Prideaux, part i. b. v. an. 446. part ii. b. iii. an. 167. et part ii. b. v. an. 107. Lamy, b. i. c. 9. Beausobre Intr. N. Test. ed. Cambr. 1790. p. 100. Macknight, vol. 1. Disc. i. p. 96. Hammond. Note on Luke xiv. 1. Percy Key N. Test. Godwyn, Moses and Aaron, b. i. c. ix. &c.

V. 7.—*and Sadducees*] At the same period that the traditions sprung up amongst the Jews, a part of the nation, in opposition to them, adhered to the strict letter of the law of Moses, and rejected all observances not founded on the text itself. So that the sect of the Sadducees, as Karaites, or observers of the law, if not the name also, from Zadikim, or “the righteous,” was nearly coeval with that of the Pharisees.

But the peculiar tenets of denying the resurrection, with future rewards or punishments, and the immortality of the soul, took their rise, say the Rabbins, from this particular circumstance: Antigonus, the successor of Simeon the just, had exhorted his disciples to obey the law, not for the sake of reward, but through a reverential fear of God. Sadoc and Baithus, two of his disciples, hence extracted and propagated a false conclusion, that, under this maxim, there could be no future state, or world to come. From Sadoc also, they say, the sect had its name. The Sadducees, doubtless, gave the Pentateuch a great superiority to the other parts of Scripture; and in the writings of Moses, the future state is not clearly revealed: so that the licentious might shelter their errors under the

pretence of the silence maintained respecting those points by the Jewish lawgiver.

They were held to be severe in their notions of temporal justice ; a consequence of these tenets, and of their attributing a perfect freedom of will to the human mind. The men of rank and wealth were chiefly of this sect ; as the people adhered to the Pharisees. As Antigonus and Sadoc lived in the time of Onias the high-priest, 250 years before Christ, they have been esteemed the elder sect, but without any reasonable grounds. See the authors referred to in the last note.

The third principal sect, or that of the Essenes, is described by Michaelis (Intr. Lect. ed. 2d. sect. cxxii, cxxiii, cxxiv.) as uniting the Egyptian philosophy with the tenets of the Pharisees.

As they lived abstracted and retired, were few in number, and apparently free from the pride and other vices of the Pharisees, they do not appear in the Gospels. Yet they are supposed to have made their way early into the Christian church, and to have excited the notice of St. Paul, who attacks their errors, (as abstaining from meats, and worshipping of angels,) in the Epistles to the Ephesians and Colossians, and the first Ep. to Timothy. So Godwyn, Moses and Aaron, b. i. c. 12.

There are full accounts of them in Josephus, B. J. ii. c. 12. Ant. xviii. 2. and in Philo in his tracts of *Omnis probus liber*, and *De vita contemplativa*. Also in Pliny, N. Hist. lib. v. 17.

They were peculiarly abstemious and austere ; and lived apart from cities, in small communities, in retired villages or groves, *socia palmarum*, Plin. ; and chiefly in Egypt, or in the wilderness of Judea near Engadda, famous for palms. Monks are supposed to have taken its rise from them. So Michaelis. See Prideaux, b. ii. lib. v. an. 107. and the authors in the

last note. Many conjecture, that they sprung from the Asideans.

V. 7.—*come to his baptism,*] They not only came, but were baptized. It is the same expression as of the multitude, Luke iii. 7, 12. but the multitude were baptized. Only, *many* imports, not the greater number of the Pharisees, Luke vii. 30. but not a few of them. Whitby.

V. 7.—*generation of vipers,*] δεινῆς ἐχιδνῆς γενέμα. Sophocles. Alluding to Genesis, ubi Diabolus, serpens. Grotius. Children of vipers, or of the old serpent—opposed to the boast of the Jews, of being the children of Abraham. So Lightfoot and Whitby; but it seems rather a general exclamation at their wickedness. Diabolus est serpens, but by no means ἐχιδνῶν in the plural. Thus, good men were named ‘sons of God;’ the wicked, ‘sons of Belial;’ a general Hebrew phrase, without any particular respect to their own fathers, though good, as Eli. Rider.

V. 7.—*Who hath warned you*] Not a negative, as Le Clerc supposes, but a note of admiration, as Gal. iii. 1. See, the like, Isa. xlii. 19. xlix. 21. liii. 1. lx. 8. lxiii. 1. Matt. xxi. 10. Luke. v. 21. ix. 9. Rev. xiii. 4. meaning, How wonderful that such men should do things so alien to their temper and inclinations! Whitby. Ye, Pharisees, form your righteousness on the works of the law; ye, Sadducees, deny even the resurrection. How can men of your principles come to a baptism of repentance! In truth, they probably came to obtain a share in the Messiah’s kingdom, which they expected would soon be established by force of arms. Macknight.

V. 7.—*the wrath to come?*] the destruction of the enemies of the Messiah, Mal. iv. 6. Lightfoot.

V. 8.—*repentance:*] μετανοία, a change of mind, from approbation of sin to aversion. This is “to be

renewed in the spirit of our mind." Eph. iv. 23. comp. Isa. i. 16, 17. Job xxxiv. 32. Heb. vi. 1. 2 Cor. vii. 10. Such renewal as is not reversed by any relapsing into former sins; well-defined by Phavorinus, "a conversion of men's evil ways to the contrary good." Whitby. See note on ver. 2. *supra*.

V. 9. *And think not to say*] *Μὴ δοξῆτε λέγειν*. A common phrase in the Talmud. 'Be not of opinion,' Lightfoot. Not an expletive:—Do not obstruct this admonition by thoughts of Abraham's being your father, Rom. ii. 13. Do not be deluded by your Rabbins, who tell you, though you continue in your sins, as you are the offspring of Abraham, God will not impute your sin to you. Justin Mart. Dial. Tryph. p. 369 C. 370 D. Whitby. Ne lubeat vobis dicere; 'Be not willing to say.' So Demosth. So Mark x. 42. 1 Cor. xi. 16. Grotius.

V. 9.—*of these stones*] Ignatius Mart. ad Magnesios. Clem. Alex. Protrept. p. 3. and most of the Ancients, supposed this expression figurative, and applied it to the Gentiles, as worshipping stones, or having hearts of stone. Jerom. It seems rather only a direct stop to their boasting. "God can of these stones," &c. Lightfoot, Har. Ev. Yet alluding to Isa. li. 2. and to God's power in first giving a child to Abraham; and intimating that he would raise up to him other children; as Rom. c. iv. et ix. 8. Grotius. Whitby.

V. 10.—*the axe is laid*] See Isa. x. 33, 34. xi. 1. The Jews themselves applied this passage to the Messiah, and concluded, that he should come immediately on the destruction of Jerusalem. Hieroz. Beracoth. fol. 5. 1. Lightfoot, Har. Ev. et ad loc. See also Dan. iv. 11. Deut. xx. 20. Grotius.

V. 11. *I indeed baptize you with water*] It is plain that John's baptism was not the same in substance with that of Christ's institution. For, (1.) he could not baptize in the name of, or with, the Holy Ghost, Acts xix. 2, 3, 6, 7.—(2.) Nor did he baptize in the name of Christ, Luke iii. 15.; and St. Paul rebaptized those who had received his baptism. Whitby. Yet Lightfoot supports the affirmative. See his arguments, Har. Ev.

V. 11.—*whose shoes I am not worthy*] i. e. not worthy to be his meanest servant. The shoes or sandals of the Ancients were always unloosed and taken away, and the feet washed on coming into the house, or before meals. So Æschylus Agam., Terent. Heautontim. “occurrunt servi, soccos detrahunt.” This was one of the meanest offices. Grotius. It was even the ceremony or mark of a slave's becoming the buyer's property, amongst the Jews. Maimon. Babyl. Kidduskin, f. 22. 2. Lightfoot. See note on Mark i. 7. infra.

V. 11.—*and with fire*:] i. e. *ἱεργητικῶς*, whose symbol is fire or flame. So he descended on the Apostles, Acts ii. 3. Grotius. Whitby, note on Mark i. 8. Isa. iv. 4, 5.—Hence the Greeks used the term *φωτισμὸς* to express baptism. Beza. As the early Christians frequently added, to their rites, signs which expressed the words or metaphors of Scripture; as the tasting of milk and honey, the use of salt, anointing with oil, &c.; so it has been thought that the Æthiopians, and perhaps others, went so far as to baptize with fire also. Clem. Alex. de Prophetia. Thus perhaps Tertullian, of Valentinus the heretic:

“Bis docuit tingi, traducto corpore flamma.”

Hence some copyists ventured to erase *καὶ πυρὶ*, lest it should lead to this superstition. Grotius. That this is a mistake as to the Æthiopians, see Ludolph. Hist.

Æth. lib. iii. c. vi. note 41, 42. or Calmet Dict. voc. Baptême. As to Valentinus, the more correct idea seems to be, that he rebaptized his proselytes from the regular church, and made them pass for purification across a flame of fire. Calmet, ubi supr.

V. 12. *Whose fan is in his hand,*] The general allusion of the context is, first, to the destruction of the Jews, then to the final judgment, Matt. xiii. 30, 49. Ps. i. 4. Dan. ii. 35. The fan is the Gospel, or word of God; which is so pure as even in this life, especially in persecution, to separate effectually gold from dross, the good from the insincere. Grotius. Lightfoot, Har. Ev. Philo has the same metaphor in L. de Caino. Grotius.

The fan was rather a sieve. Hesych. and Phavorin. Or (Didymus and Eustathius on Il. E. 499.) a winnowing instrument, by which they shake the grains together, separating them from the chaff. Whitby. A shovel or fork, ὄργανον ὀδοντικόν, by which they threw up the grain, after it was trodden out by oxen, to be winnowed against the wind. Shaw, p. 138. Mac-knight, Vol. I. Disc. vii. prefixed. A shovel, pala, Fr. "une pale;" so Tertullian de fuga. Hæc pala illa (persecutio scil.) quæ nunc et dominicam aream purgat. So Cyprian, ep. li. Soli filio pater tribuit, ad aleam ventilandam—palam ferre—. So Augustin in Ps. xcii. et Iliad. N. 585. where there is a lively description of it. Beza. The fan, ventilabrum, λίκμον, was a heavier instrument, and not so portable in the hand. Isa. xxx. 24.

V. 12.—*purge his floor,*] i. e. the Jewish nation at the approaching destruction; the usual phrase of the Prophets, Isa. xxi. 10. Jer. xv. 7. The ancient Jews connected the coming of the Messiah with this desolation. So the Chaldee Paraph. explains Isa. lxvi. 7. "before the pangs of her birth, Messiah her

king was revealed ;" which also Rabbi Samuel in Bereshith applied in the same manner as Isa. x. 34. xi. 1. in note on ver. 10. to his coming on the destruction of Jerusalem. Lightfoot, Har. Ev.

V. 12.—*but will burn up the chaff*] To the chaff, or coarse and broken straw, on its falling down, they put fire, to prevent its blowing back into the wheat ; and this fire burnt on till it consumed it. The words allude to this practice. Whitby. It is thus described by the Jews : " Then comes the threshing : the straw they throw into the fire ; the chaff into the wind ; the wheat they keep on the floor. So the nations shall be burnt ; but Israel preserved." Midras Tillin Ps. ii. Lightfoot, note on John iii. 17.

V. 14. *But John forbade him,*] How could he know him ? By the Holy Ghost, Luke i. 15. as Simeon, Luke ii. 26, 27, 32. So Anna, ver. 38. So Samuel, 1 Sam. ix. 15, 17. and Exod. iii. 12. Whitby.

V. 15.—*Suffer it to be so*] Christ was baptized to fulfil all righteousness, i. e. to show his conformity to all God's precepts, and to own every divine institution ; to approve his counsel in sending John, Luke vii. 29. ; and to testify the truth of John's baptism, and be an example to us. Apost. Constit. lib. v. c. 22. Showing mankind also how they are to become the sons of God. Whitby from Grotius. See Lightfoot Har. Ev. on these texts.

V. 16.—*went up—out of the water :*] Consult a note of Whitby's here, on Infant Baptism.

V. 16.—*descending like a dove,*] The notion of Tertullian, L. de Carne Christi, and of St. Augustin, that this was not a splendid appearance of fire, but a real dove, is not defensible. (Lightfoot.) But Grotius and Lightfoot (from the *εμφανισμός* of St.

Luke and the constant idea of the Ancients; *ὡς εἶδαι περιστερᾶς*. Justin. *φάσμα ὄρνιθος*, Origen.) incline to think that the heavenly effulgence was in some degree in the similitude of a dove. This resemblance suited Christ's innocence, purity, and meekness, especially described Isa. xlii. 1. of which the words then spoken are a direct counterpart; and might have also a tacit allusion to the sign of God's returning favour, and of the renovated world in the time of Noah. Grotius. Lightfoot, Har. Ev. The tradition of Justin. coll. Tryphon. and of the Ebionite or Nazarene Gospel, and Syriac Liturgy, that *εἰδὼς περιέλαμψε τὸν τόπον ὡς μέγα* (Grotius), is entirely consonant with the Gospels.

The usual and best received opinion however is, that the expression in the text, "descending like a dove," is only, in motion like a dove, not its real form; and where St. Luke says, in bodily shape like a dove, *σωματικῶς εἶδαι*, it only implies, that the Holy Spirit made a visible appearance as a body or flame of fire; similar, in that respect, to all the appearances of the Deity in the O. Test. and to the lambent flames, or tongues of fire, so called in the Acts. Hammond. If it had been a bodily shape, it would have been *ὡς εἰ περιστερᾶς*, 'as or a dove,' like, *ὡς εἰ πυρὸς*, Acts ii. 3. not, as it is, *ὡς εἰ περιστερὰν*, as a dove.' Whitby on Luke iii. 22.

V. 16.—*and lighting upon him*] Here Whitby observes, that the most ancient Fathers show, that the doctrine that Christ was God, was then received by the church, by answering objections to this passage. Justin Martyr, Dial. cum Tryph. p. 314. B. C. Irenæus, lib. iii. c. 10. p. 254. See Whitby on this verse.

Consult Lightfoot Har. Ev. who has much that is valuable on Baptism in these texts.

V. 17.—*a voice from heaven,*] This voice from heaven alludes to, and is the completion of, 2 Sam. vii. 14. Ps. lxxxix. 26, 27. Isa. xlii. 1. Lightfoot, Har. Ev. Especially ἀγαπητός is חַבִּיב, ἐκλεκτός: the expressions are synonymous. Grotius. Compare Matt. xii. 18. where the words are yet nearer those of Isaiah.

V. 17.—*well pleased.*] ἐν ᾧ εὐδόκησα, is a hebraism for בְּרָצוֹן, as Ps. cxlix. 4. where רָצוֹן בְּרָצוֹן is in the LXX εὐδοκεῖ ἐν τῷ λαῶ, and in many other places. This construction in the Greek, and the noun εὐδοκία, was formed by the Hellenists to express this phrase: so Jerom. And it is also used to express the divine will or decrees, as note on c. xi. 26. infra. Grotius.

CHAPTER IV.

THE parallel passages are: Matt. iv. 1—17. Mark i. 12—15. Luke iv. 1—32. Also Matt. iv. 18—25, Mark i. 16—21.

These parallel passages are throughout the work taken from Macknight's Harmony of the Gospels.

V. 1.—*led up of the spirit.*] ἀνέχθη ὑπὸ τοῦ πνεύματος. So St. Luke iv. 1. ἤγετο ἐν τῷ πνεύματι, a hebraism, which more at length would have been ἐν χειρὶ τοῦ πνεύματος, thus Luke iv. 14. ἐν δυνάμει τοῦ πνεύματος, for διὰ πνευμ. So c. v. 13. infr. ἐν τινὶ for διὰ τινος, (not ἐν πνεύματι, as in a vision, similar to Ezek. xxxvii. 1 LXX. but the ἐν πνεύματι of St. Luke is explained by the ὑπὸ πνεύματος of St. Mat-

thew here; and both express a real, not a visionary, action of the Holy Spirit. Lightfoot, H. Ev.) And so Mark .i. 12. τὸ πνεῦμα αὐτὸν ἐκβάλλει, the spirit sends him away, (Whitby) jubet discedere, into the wilderness. These phrases all show, that he was inwardly moved by the Spirit to go; and not, as some few of the Ancients and of the Moderns have surmised, that he only saw the appearances in a vision. Grotius. Whitby. Lightfoot. Har. Ev. He was "led up" from the low country of Jordan to the mountainous and wild part of the desert. Lightfoot, H. Ev.

V. 1.—*of the devil.*] ὁ ὄν, Satan, Hebr. and the LXX Διάβολος. The general idea of an adversary connects readily with that of a false accuser. Grotius. An enemy, an adversary, a hater. Διαβάλλεσθαι is to calumniate, to accuse falsely; but also signifies to hate. Strabo apud Casaubon in not. ad p. 545. ed. Gen. l. xviii. In this sense the LXX render Satan by Διάβολος. So 1 Macc. i. 36. Antiochus is called Διάβολος, (and Haman, Esth. viii. 1.) Le Clerc.—Note: the German word, feind, whence the English, fiend, signifies an enemy. Perhaps Luther has thus rendered διάβολος, as the reformer Wicliffe has rendered it *the feend* in this text of his translation. Crutwell's Various Readings, Bp. Wilson's Bible.

V. 2.—*forty days*] Analogous to Moses on Mount Sinai, who thus fasted forty days before the law or first covenant was promulged. Hammond. Thus also Elijah fasted forty days. The fast of the Ninevites; the fountains of the deep in the deluge; and the bearing the sins of the people in Ezekiel; for this term, are mentioned by Grotius.

V. 3.—*the tempter*] ὁ πειράζων, for ὁ πειραστής, the participle for the verbal noun; a hebraism. The

term is used for Satan, 1 Thess. iii. 5. It may be observed, says Grotius, that *ἡνι*, amongst other senses of the word, is to tempt; and thus the Chald. Paraph. on Gen. xxx. 27. Hence is derived *ἡνι*, *serpens*, or *diabolus*. But it should seem that *ἡνι* is, *explorare*, only in the sense of "diligently to observe." It appears from Taylor's Concordance, that the word has three senses in the Old Testament. 1. To observe with attention, or explore; hence the enchanters and diviners. 2. The metal, brass or copper. 3. A serpent. Hence probably the serpent is either derived from the first sense, of acuteness of sight; or from the second, of its bright and shining colour. On the Temptation, see a note of Whitby ad loc.

V. 4.—*but by every word*] From Deut. viii. 3. "God suffered thee to hunger, and fed thee with manna—that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Christ applies or adapts this very apposite motive or argument for a general reliance on God, to the present occasion. Grotius. Hammond Paraph.

V. 5.—*taketh him up*] as the Holy Spirit removed away Philip to Azotus, Acts viii. 39. Grotius.

V. 5.—*the holy city*,] So Jerusalem was always named by the Jews. Thus c. xxvii. 53. Rev. xi. 2. xxi. 2. Dan. ix. 16. the inscription on their coin, the shekel, was, "Jerusalem the holy." Thus Eccles. xxxvi. 13. Isa. xlviii. 2. lii. 1. Neh. xi. 1. Grotius. So Lightfoot, Har. Ev.

V. 5.—*on a pinnacle*] *πτερύγιον*. Either a wing of the temple, or a pinnacle in the usual sense of the word, or a pennated battlement on the roof. *Ἰπτερύγιον*. *Ἀκρωτήριον*. Suidas. On Michaelis referring to

the *πτέρα* or walls annexed to the Egyptian temples in Strabo, his translator, Mr. Marsh, observes, that Wetstein, on this text, has produced sufficient examples of *πτέρον* being applied to a building; but there are none of *πτερύγιον*—though Julius Pollux applies it, as a metaphor, to *ἀρχὺς, νῶτας, ῥιν*, and other subjects. So that it must be left to conjecture, whether it be here the wing of the temple, or only a point or prominence. Jerom decides for pinnaculum; the Arabic version for ala. Michaelis, part i. c. iv. sect. 7. p. 144. Note by Marsh, p. 418. vol. i.

Πτερύγιον, however, though only the diminutive of *πτέρον* or *πτέρυξ*, is often used in the LXX to express *כנף*, a wing. There is indeed only one passage, and that somewhat doubtful, in which *כנף* is applied to the temple or to any edifice; viz. Dan. ix. 27. *כנף על* “on the wing.” This passage is rendered by the LXX, *ἐπὶ τὸ ἱερόν*, by St. Matthew xxiv. 15. “in the holy place;” ad alam by Le Clerc on Dan. and “on the battlements” in the margin of the English Bible. Yet more; the word *πτερύγιον* itself appears in the Alex. MS. and Aldus’ edition of the LXX, a line or two before, *ὡς πτερυγίου ἀπὸ ἀφανισμού*, which is also referred to by Trommius; and Tertulian adv. Jud. c. viii. renders a similar reading of that text, “et destruet pinnaculum usque ad interitum.” There is much confusion in these redundant variations in the LXX, as may be seen in Bos ad loc. Var. Lect. However, if *כנף* there, be “on the wing,” and rightly translated by the LXX *ἐπὶ τὸ ἱερόν*, (so Lamy,) it is plain that the wing was a distinguished member of the temple; to be thus put, pars pro toto, for the whole of it.

The temple itself, *ὁ ναός*, was situated in the midst of three courts, that of the priests, the Israelites, and of the Gentiles. It contained the holy place, and the holy of holies. Its length from east to west was

60 cubits. Its breadth, including chambers on the sides, was also 60 cubits. Before the entrance, at the eastern end, was a magnificent front, or vestibule, 100 cubits in length from north to south, and 100 cubits also high; and consequently it extended 20 cubits on each side beyond the breadth of the temple, ὥσπερ ἄμφοι παρ' ἑκάτερον, like shoulders on each side. Joseph. B. J. v. 14. It is this high front that has been not unaptly supposed to be the πτερύγιον, פתך, or wing of the temple, on which Christ was placed; either of the ends, that extended beyond the breadth of the temple, being a wing in the strictest sense. (Lightfoot.) Neither is this front dissimilar to the πτέρα of the Egyptian temples mentioned in Strabo, p. 1159. edit. Almelov. which are described to be two high walls in front of the temple. (See also Scapula, voc. Πτέρων), only they projected to form a court or enclosure before it. Lightfoot ad loc. et Har. Ev. et Desér. of Temple, c. xiii. Prideaux, vol. i. p. 200. ed. 1719. part i. b. 2. ann. 170. Calmet, voc. Pinnacle et Temple.

Grotius inclines to think that πτερύγιον was a battlement on the temple; the common houses having a battlement by the law, פתך Heb. סτεφάνην LXX, Deut. xxii. 8. and the temple for ornament:—the roof itself was filled with golden spikes, to prevent the birds from resting upon it—still connecting πτερύγιον with פתך; which he thinks might also express a battlement, as importing sometimes, oram vel marginem. This battlement is in Gr. περίπτερον, or περίδρομον. Lat. circuitiōnem. Grotius.

Others, as Lamy, distinguishing τὸ ἱερόν, the courts, and whole circuit, from ὁ ναός the temple itself, (yet ὁ ναός is termed by Josephus ubi sup. τὸ ἅγιον ἱερόν,) conclude, that πτερύγιον was a battlement of the outer court of the temple; probably to the east, or rather south, opposite the city; where the royal por-

tico, or *σταδ βασιλική*, was raised a vast height on the edge of a precipice of a depth that the sight could hardly reach. Joseph. Ant. xv. 14. To the flat roof of this portico in the outer court of the Gentiles there was easy access. And this, which Lightfoot does not disapprove, is the prevailing opinion. Lamy, App. Bibl. b. i. c. iv. p. 89. 4to. Le Clerc. Beausobre, N. Test. Note; Pinna in the singular is a wing: pinnae in the plur. the indented parts of a battlement: hence a battlement itself. See Ainsworth's Dict. ad voc. pinnaculum is not a classical word, and seems used by Tertullian only to express the diminutive, *πτερόγιον*.

V. 6.—*dash thy foot*] Ps. xci. 12. *προσκύψης πρὸς ἄβυσσον*. A proverbial expression in Greek, as well as in Hebrew, to express any danger or misfortune. Grotius.

V. 7.—*Thou shalt not tempt*]—not by presumption, but by distrust and want of confidence in him. Exod. xvii. 7. Deut. vi. 16. It relates to the bitter waters at Massah. (Ps. xcv. 8. Grotius.) The offence of the Israelites there was incredulity, or too little dependence on God; and here our Saviour is understood, not to warn against presumption, but want of confidence. He was so well assured that he was the Son of God, that he would not show distrust, by demanding or seeking for another trial, as if he doubted it. So Num. xiv. 11, 22. Ps. lxxviii. 18, 41. Isa. vii. 12.; and Matt. xvi. 1. Luke xi. 16. Hammond. Heb. iii. 12. Acts xv. 10. Grotius. Add from Whitby. Thus Judith viii. 12. and Isa. vii. 12. Compare Judg. vi. 89. So Acts xv. 10. *Why tempt, i. e. distrust, ye God?* and 1 Cor. x. 9. *Neither tempt, i. e. distrust, Christ, the Lord, as the*

Jews distrusted him. Num. xxi. 5. So Acts v. 9. is to tempt the Spirit, or distrust his wisdom. Whitby.

V. 8.—*the devil taketh him up*] No vision. Why should Christ be led into the wilderness to have this dream or vision, which might have been imparted in any other place? Did he fast only in a vision for the long term of forty days? The whole is a plain recital of matter of fact: miraculous indeed, and attended with difficulties; but circumstantial, and of some continuance; and no traces of any assertion, in it, that it was only a vision. Whitby. So Gilpin. Grotius refers to Philip, Acts viii. 39. to establish the reality of the Spirit's leading or impelling Christ to go into the wilderness;—yet he, with Lightfoot and Whitby, holds, that though neither the eyes nor imagination of Christ were deceived, yet that the devil really represented the phantasms or images of regal and worldly splendor to his sight; *εἰδωλα*, explained by the Greeks, *φαινόμενα ἐν τῷ αἵρι φαντάσματα ἄστατα ὄντα καὶ ἀβέβαια*. Grotius. Mr. Gilpin thinks, that Christ was not removed from the wilderness; and that the being placed on the pinnacle might be illusive also. But the difference seems considerable, between being shown a splendid picture of kingdoms and their glories, (all which Christ knew to be a phantasm, or representation of what it was intimated he should afterwards have at his real disposal,) and being only deceptively tempted, his intellect being obscured, with an imaginary danger, in casting himself from the temple.

V. 8.—*exceeding high mountain,*] “In a few hours, going from Jerusalem towards Jericho,” says Mr. Maundrel, “we arrived at that mountainous desert, in which our Saviour was tempted. It is a miserable dry barren scene, consisting of high rocky mountains,

so torn and disordered as if the earth had suffered some great convulsion." Here the guides brought them to an exceeding high mountain of difficult access, which they informed them was the place of this temptation. Maundrel, p. 79. But Lightfoot places the mountain east of Jordan, (it might be mount Nebo or Pisgah, note ver. 8.) as Bethabara, where Christ first appeared afterwards, was on that side. John i. 28. Lightfoot, Har. Ev.

V. 8.—*all the kingdoms of the world,*] τῆς οἰκουμένης. Many would understand this term, of Judea, in this passage; but 'all the kingdoms' appear to make the expression too strong. (Gilpin.) It might be the Roman empire. Lightfoot.

Macknight observes, that the taking Christ up into a high mountain, implies reality in the view from it; and that it probably was very similar to the real view that Moses had of the whole region of the Holy Land, including the east side of Jordan, from mount Nebo. Deut. xxxiv. 1—3. In the time of our Lord, the Land of Promise included many small kingdoms; some mentioned Luke iii. 1. This renders the temptation very appropriate; for to the Holy Land the Messiah was understood to have an undoubted right. Macknight.

Nor is this inconsistent; always allowing, that the sight, as of Moses, so of Christ, must have been strengthened in a supernatural manner; and perhaps allowing for the curvature of the globe, if the mountain was of no extreme height. Unless the idea of Beza is accepted, that an extensive prospect being shown, the kingdoms were pointed out and described as to their situation in the respective different quarters of the world. Beza.

V. 9.—*fall down and worship*] By this prostration the eastern nations honoured their gods and kings,

and the Grecians their gods alone. So the Spartans in Herodotus deny *σφι ἐν νόμῳ εἶναι ἄνθρωπον προσκυ-
νεῖν*. The prophets, in Scripture, generally received this honour, 1 Kings xviii. 7. and paid it to the kings, 1 Kings i. 23.; but if charged with a direct embassy from God, the kings thus revered them. Dan. ii. 46, 47.

The first Christians made no scruple of this ceremony, where divine worship did not interfere. So in Sozomen; a Christian *προσκύνησε*, prostrated himself before the king of Persia, *κατὰ τὸ νομομισμένον*, as the law and custom required; but when this was demanded as a proof of his having forsaken Christ, he strenuously refused. So in Nazianzen, the Christians revered, as was customary, the Roman emperors, and even their images; but when those of heathen gods were intermixed as a snare by Julian, they made the due distinction, and refused. Grotius.

V. 10.—*Thou shalt worship*] Deut. vi. 13, 14. x. 20. or rather the first commandment. Le Clerc.

V. 10.—*shalt thou serve.*] *λατρεύσεις*, Heb. עָבַד. Though this Hebrew word, and *λατρεύω* in pure Greek, and sometimes in the LXX, is not confined to express divine worship; (it has the sense of *δούλος*, *servus*. Eustath. in Il. φ. et Odyss. Ξ. Beza,) yet in general *λατρεία* in the LXX is appropriated to *עָבַד* the cultus or worship of the deity. The New Testament throughout adopts the same rule: for Acts vii. 42. x. 25. is worship similar to divine; and Heb. xlii. 10. partakes of the worship of God. Hence springs the distinction, made as early as Augustin, between *λατρεία* and *δουλεία*—not so much in the force of the words themselves, but chiefly from this peculiar usage of the hellenistic Jews, and then of the Christians. (Of this distinction the Romanists make great use in palliating their image worship.) With

the Heathens it was *θηροποιία*, and to their demi-gods *θεραποιία*. Grotius. But St. Paul, who uses the one term Rom. i. 9. employs the other, *δουλεύειν*, c. xvi. 18. So that the above distinction is weak. Beza. Of this the reader must judge; for the note of Grotius appears to be here; as frequently elsewhere, a silent comment or answer to the position of Beza.

V. 12.—*into Galilee :*] Not the Galilee of Herod; but the coast of the lake of Tiberias, where is Bethsaida and Capernaum, (the last doubtful.) Jos. Ant. xviii. 3. in the dominions of Philip the tetrarch, who was of a milder disposition. Grotius.

V. 15.—*the way of the sea,*] Isa. ix. 1. The prophet, says Hammond, acquaints the people of Judah, that Sennacherib shall not afflict them at Jerusalem, as Zabulon and Naphthali were afflicted when they were carried into captivity by Tiglath-phalaser, 2 Kings xv. 29. nor yet as the rest of the ten tribes shall be afflicted when they shall be carried into Assyria by Salmanassar, 2 Kings xvii.; but they shall have a great deliverance: which took place in the destruction of Sennacherib's army by the angel. In the accommodation or second and higher completion of this prophecy, the light is given to Zabulon and Naphthali. But the second sense is usually more extensive; and these districts were now inhabited by those of Judah; so that the light still shined on Judah: the former inhabitants of Zabulon having been carried into bondage even prior to the prophecy's being uttered. Hammond. Rather; the first affliction was by Benhadad, 1 Kings xv. 20.; the second by Tiglath-phalaser, ut supra; in which case they both preceded the prophecy, which is more regular.—Lightfoot, H. Ev.

Otherwise; Isa. ix. 1, 2. the Hebrew *לְחַי* is to

‘debase,’ and the word **הכביר** ‘to make glorious.’ If the former word imports “lightness,” it is only as of light worth; or the latter “weight,” it is here, as frequently in *pihel*, a weight of glory. The proper translation of Isaiah will be; not, ‘he shall lightly afflict, or heavily afflict,’ but thus; “according as the first time he debased the land of Zabulon and of Naphthali, so in the latter time he shall make them glorious.” A plain prophecy; that as the land of Zabulon and Naphthali had the first share in the calamity by Assyria, so had they a prerogative in enjoying the presence of the Messiah. J. Mede, b. i. Disc. xxv. p. 101, 2.

This exposition is followed by Bp. Lowth in his translation of Isaiah; and is now generally accepted. The Jews applied the text to Sennacherib.

Dr. Owen remarks, that in this, as in several instances, it is evident, the quotations in the New Test. are more exact, and more expressive of the Hebrew, than their parallels at present in the LXX. Owen, Modes of Quot. No. xi. p. 27.

V. 15.—*way of the sea,*] i. e. **καθ’ ὁδόν**. vide Ezek. xlvii. or, **ὁδὸν θαλάσσης** is only a hebraism for the country round a sea or lake. (Macknight.) Mede translates, “the way of the sea *by* Jordan.” So Grotius, **πέραν τοῦ Ἰορδάνου**, ad Jordanem: thus John i. 28. LXX. Numb. xxxii. 19. Grotius. Beza. But it is generally extended to the country beyond Jordan.

V. 15.—*Galilee of the Gentiles;*] So called either from Gen. xiv. 1. Grotius; or rather from 1 Kings ix. 11—19. Lightfoot, because it was the outmost part of the land; the boundary towards the Gentiles. See Mede, who mentions the three opinions: or, Galil Hagojim, in the Hebr. of Isaiah, is not, as the LXX, Galilee of the Gentiles; but, “the boundary of the Gentiles.” Macknight. Rather; Galil is truly

the proper name, Galilee; though derived from the common idea of a boundary. Grotius. Supply the conjunction; '*and Galilee,*' &c. It was the upper or more northern part of Galilee; so named by Josephus in Vitâ. Lightfoot, Har. Ev. The northern parts of Palestine, in its full extent, or Galilee, which lies north of Samaria, was much intermixed, after the return from the captivity, with foreign nations, as Phœnicians and others. Strabo notes, that Galilee was filled with Egyptians, (probably by the sea) Arabians, Phœnicians. Strabo, lib. xvi. Josephus, that Tiberias had σύγκλυδας multos. Grotius.

V. 16.—*sat in darkness*] The Hebrew phrases of *walked*, and *sat*, are only, to *be* or *continue*; καθήμενος is no more than *degens*. So Luke i. 79. Grotius. So Gen. xv. 2. Lam. i. 1. Lightfoot.

V. 18.—*sea of Galilee,*] The sea of Galilee, sea of Tiberias, or lake of Gennesareth, was a large inland lake at the head of the river Jordan, many miles distant from the sea-coast of the Mediterranean.

On this lake Capernaum and Bethsaida were situated; and here our Saviour's miracles of the draughts of fishes, and of calming the waves, with the calling of the apostles, the preaching from a boat or ship, and other occurrences took place.

It is constantly named in the O. Test. the sea of Cinnereth, Num. xxxiv. 11. Josh. xii. 9. 1 Kings xv. 20. Aftentimes have changed the name to Genasar; and thus the Chaldee paraphrase, and Jewish writers. To which the Greeks have added the Greek termination, eth: as from Netzer, Hebr. is formed Nazareth. This name Genasar may be, from the *princes* of Naphthali; or rather, from the *princely* gardens of Herod's palace at Tiberias תיבת הדרום, the gar-

dens of princes : so the Jewish writers. It was 100 furlongs long and 40 broad. Joseph. B. J. iii. 35. or, as Pliny, 16 miles long and 6 broad; environed with fair towns; on the east, Julias, i. e. Bethsaida, and Hippos; on the south, Tarichea; on the west, Tiberias. Plin. H. N. lib. v. c. 19. Strabo, Geo. lib. xvi. Lightfoot, H. Ev. See note on c. xiv. 34. *infra*.

V. 18.—*saw two brethren,*] comp. Mark i. 16. The prior coming of Simon and Andrew, John i. 41—43, is plainly different in many circumstances from this second time. Whitby.

The calls given to the apostles in the first year of Christ's ministry were temporary. Afterwards, they pursued their occupation at Capernaum; till he chose twelve, Mark iii. 14. "to be with him always." Mac-knight. It is probable the disciples, on the first coming, mentioned John i. 41. attended him to Cana and Jerusalem, and were dismissed by him when he retired from Judea, on John's imprisonment; one assigned cause of which imprisonment was fear of innovation from the multitude of his disciples (Josephus). Jesus then for some space of time remained prudently without attendance, and was received in the synagogues; was rejected at Nazareth; and removed to Capernaum: when, the "time being fulfilled," or fully come, he began openly to manifest himself, and preach, that "the kingdom of heaven was at hand," and to call again to him his disciples. Lightfoot, Har. Ev.

V. 19.—*fishers of men.*] by gaining them to the faith, or bringing them within the net of the gospel. Whitby. Isaac ben Aram applies Ezek. xlvii. 10. to the truth of prophecy to be imparted to fishermen. See also Nebiensis ad Ps. cvii. Grotius.

V. 21.—*Two other brethren, James—and John*] James named the Great, is so distinguished from James the son of Alpheus, or the Less; probably because the elder; or the first called; or, for the distinction that Christ showed to him.

Peter, and James and John the sons of Zebedee, have an evident distinction in the ministry; as at Mark v. 37. at the transfiguration Matt. xvii. 1. in the garden of Gethsemane xxvi. 37. The reason of this may be, (1.) that Christ had designed them, in a more singular manner, for the ministry of the circumcision: James in Judea; Peter in the East; John in the West.

2. That Christ had assigned them for his witnesses in their martyrdom, foretold by him, John xxi. 19. Matt. xx. 23. James suffered in Judea, Acts xii. 2. James the less came in his stead as the special apostle to the Jews in their own land; hence he is named Gal. ii. 9. and Acts xv. 13. xii. 17. xxi. 18. Peter probably suffered in the eastern Babylon, where many thousand Jews yet remained from the captivity. 1 Pet. v. 13. 2 Pet. i. 13, 14. (yet this is doubtful.) John not improbably at Rome; though the Romanists add many wild stories of his martyrdom. Lightfoot, H. Ev. Note on Luke iv. 10.

V. 23.—*in their synagogues,*] *Συναγωγή*, Heb. *כְּנֶסֶת*, Lat. *conventus*, imports any assembly for judicial or sacred purposes; or the place where it is held; as Luke vii. 5. The Greek Christians used the term, James ii. 2. So Theophilus adv. Nation. i. ii. *συναγωγὰς*, i. e. *ἐκκλησίας ἁγίας*. By Philo they are named *διδασκαλεῖα* or *φροντιστήρια*, or *ἱερὸν τόπον*. Grotius.

Of the Jewish synagogues see notes on c. vi. 5. and ix. 18. and on Luke iv. 15. *infra*. Grotius insists that the *proseuchæ* were synagogues, and alleges a passage from Philo as decisive; "*ἐπίστατο οὖν*—that

Augustus approved of the *proseuchæ* at Rome, where they attended chiefly on the Sabbath to be instructed in religion; *ὅτι τὴν πατρὶον παιδεύονται φιλοσοφίαν.* Phil. Leg. ad Caium. But the general opinion is, that the *proseuchæ* were open groves, by the side frequently of rivers, without the city, for the purpose of prayer. See note on Luke vi. 12. *infra*.

V. 23.—*of sickness*] *μαλακίαν*. It includes all manner of disease or sickness with the hellenists (languishing illness), as *מַכְרַח* Job xxxiii. 19. and *מַכְרַח* Gen. xlii. 4. Grotius.

V. 24.—*possessed with devils,*] *δαιμονιζομένους*. The Greek, or originally eastern, word *δαίμων* was rather used in a good sense; but the Jews refusing to make use of the name of Baal, though in its primary import only Lord, for the Deity, as being tinctured with idolatry, rejected also the name *δαίμονες* for good angels, as the Heathen worshipped their *δαίμονες*; and confined the term to evil spirits. The possessed were clearly under the influence of these spirits, (as Christ spoke to them, &c. Beausobre.) They continued frequent to the time of Origen, Tertullian, and Cyprian. Similar to the Greek *νυμφόληπτοι*, Lat. *larvati*, *ceriti*, Grotius. See note on c. viii. 31. *infra*.

V. 25.—*Decapolis,*] the country in Syria round the source of Jordan; so named from the ten cities it contained. Hence abundance of Gentiles came in remarkably to Christ; as Zech. ix. 1, 2. which some of the Rabbis interpreted, 'Jerusalem shall reach unto Damascus in the days of the Messiah;' or, 'the land of Hadrach and Damascus shall be of the faith of Israel.' D. Kimchi et R. Sol. in loc. Lightfoot, Har, Ev.

CHAPTER V.

V. 1.—*his disciples came unto him:*] Christ's peculiar disciples (or the apostles) may be especially concerned in some few verses of this chapter; but it is obvious and certain, from c. vii. 28. that he taught the multitude. It appears indeed, that all who followed, and heard him favourably, were called his disciples, (c. xii. 49. Grotius.) Luke vi. 13. 17. John vi. 66. 67. (in the same sense, Acts xi. 26. Grotius.) What was here spoken to his disciples might also be spoken to the multitude. Whitby. His particular directions to the apostles were given afterwards, c. xii. Grotius. So Hammond; who adds, that hence it follows, that "the salt of the earth," and the similar expressions, apply to all Christians; to all who are his *μαθηται*, or, own Christ as a master. Hammond.

See the arguments on the question, whether this be the same discourse as that in St. Luke? given in note on Luke vi. 20. *infra*.

V. 1.—*when he was set,*] He sat to teach as the Jewish doctors. Luke iv. 16, 20. Whitby.

V. 2.—*and taught them, saying,*] Throughout all this sermon, says Lightfoot, our Lord doth not only show and display the sacred doctrines of faith, manners, duty, and eternal life; but he evidenceth throughout, that he was, thoroughly acquainted with all the learning, doctrines, and traditions of those times.

To the explication of this divine discourse is required quick and ready versedness in the records of the Jews; for Christ hath an eye and reference to

their language, doctrines, customs, traditions and opinions, almost in every line. Lightfoot, Har. N. Test. To the same purpose, Michaelis.

The sermon on the Mount, the conversation of Christ with Nicodemus, and the epistle to the Romans, are very imperfectly understood by those who are unacquainted with the Rabbinical language and Rabbinical doctrines. The sermon on the Mount, and the epistle to the Romans, contain a refutation of Rabbinical errors. Michaelis, part i. c. iv. sect. v. vol. i. p. 130. Observe also; the annotations of Whitby on these three distinguished chapters, and also of Grotius, are much too extended, and too valuable, to admit of being compressed within the limits of this abridgment. They will amply repay the serious attention of the student.

V. 3. *Blessed are &c.*] The several blessings here pronounced appear to have some opposition to the vices to which the Jews are chiefly addicted. They were proud, attached to wealth and its distinctions; unmerciful towards other nations; devoted to superstitious ablutions, but not pure in heart; not peacemakers, but stubborn and seditious, especially the Pharisees; and lastly, they esteemed worldly persecution the most wretched state, which Christ showed to be happy and estimable in his dispensation, both on account of the discipline and the reward. Le Clerc.

V. 3.—*the poor in spirit*:] Grotius inclines to think the term imports 'the poor,' as opposed to 'the rich.' For so Luke vi. 20. without the addition "in spirit;" and πτωχὸς is scarcely found to bear the other meaning. Applicable to this are c. xix. 23, 1 Cor. i. 26. James ii. 5. It is true, all the poor are not pious; but it is enough that the state has that tendency.

He adds four or five quotations from Euripides, &c. expressive of this advantage. Thus: 'Αὐτὸ νομίζουσ' αἱ πένητες τῶν θεῶν. Menander. And the Latin adage; Bonæ mentis soror paupertas. So Diogenes; 'Poverty is self-taught wisdom.' So Teles, the philosopher. Thus Lactantius speaks of the impediments of riches; (and so Christ, c. xix. 23.) Grotius.

But Whitby, following Beza, states, that the expression "poor in spirit" fixes the sense of the words. It is a general blessing, that cannot exclude the rich; or denote either the poor alone, or those who have become so by renouncing riches; as some have imagined. It is the usual phrase of the Jews, Shepal Ruah, poor in spirit, as in the O. Test. Prov. xvi. 19. xxix. 23. So Isa. lxvi. 2. or lvii. 15. So Pirkeavoth, 'great are the humble in spirit before God.' Buxtorf. Floril. p. 117. Beza. Whitby.

(Note—Whitby does not hold that the discourse in St. Luke is the same as this.) Grotius would soften the phrase above quoted, to 'poor in mind,' or those patient and contented poor, who were not anxious after wealth; as, καρποὶ καρδία, opposed to ablutions.

V. 5.—*the meek* :] conspicuously recommended in Christ's example and precepts, as c. xi. 29. xxi. 5. Jer. xi. 19. Gal. v. 22. 1 Cor. xiii. 4. James iii. 13. Beausobre, N. T.

V. 5.—*inherit the earth*.] γῆν. Ἡ often means in scripture, the land of Judea. This expression looks toward the fifth commandment; the general sense is the same of temporal blessings, or 'inheriting the earth.' Hammond. It is from Ps. xxxvii. 11. It implies a calm and placid enjoyment of life; (Whitby) to promote which, meekness greatly tends, and anger, θυμὸς, is an enemy; especially, constantes amicitias. Add. Ps. xli. 1. Grotius.

V. 6.—*shall be filled.*] From Ps. xvii. 15. The metaphor is very frequent; as Isa. xli. 17. li. 1. John vii. 37. Isa. lxxv. 13. Luke i. 53. So Philo, ἀπερψίς. L. de Allegor. Grotius.

V. 7.—*obtain mercy.*] the divine mercy from God; as appears in the explanation of the precept, v. 45. and c. vi. 14. For all these several blessings are explained in the subsequent part of the discourse. So even in this life; Bona comparat. præsidia misericordiae. Grotius. See vi. 14. xviii. 32, 33. Mark xi. 25. James ii. 13. Ecclus. xxviii. 2. Beausobre, N. T.

V. 8.—*shall see God.*] From Ps. xxiv. 3, 4. As the pure were alone admitted to see God in his temple, or, “to stand in the temple of God,” Christ applies this phrase to his temple, or presence in heaven. Michaelis, part i. c. v. sect. 1. “to see God” is peculiarly to enjoy his favour and protection, especially in the life to come. Isa. xxxiii. 15, 16, 17. Beausobre. Compare ver. 21, 27. infr. Grotius.

V. 9.—*the peace-makers:*] οἱ ποιοῦντες τὴν εἰρήνην, peaceable, practisers of peace. Wall. A similar phrase, Rev. xxii. 15. 1 John iii. 8. Whitby.

V. 9.—*shall be called the children of God.*] i. e. shall be; a hebraism, (Beza) as John i. 12. God is called the God of peace, Rom. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20. So ver. 45. These are the children of God, as favourers of peace; or pacis studiosi; comp. Eph. v. 1, 2. Luke vi. 35. 1 John iii. 1. Grotius.

V. 10.—*persecuted*] διωγόμενοι. With the hellenists it is used in a forcible and extensive sense, as the Hebr. דָּרַךְ. The Latin, persequi, does not express the same idea. They say, indeed, persequi judicio, persequi bello. But the Christians, imitating

the Hebr. and LXX. seem to have used the word *persequi* to express the classical *vexare* or *exagitare*. Grotius. Beza apprehends it is forensic, as *persequi iudicio*; the early Christians being the most exposed to such persecutions from the tribunals of tyrants. Beza. But this is doubtful; and here, as often, Grotius gives a silent comment on Beza's opinion.

V. 10.—*the kingdom of heaven.*] As early as the time of Clemens of Alexandria, this conclusion of the verse was changed to—*ὅτι αὐτοὶ ἔσονται τέλειοι*, to—*ὅτι ἔξουσιν τόπον ὅπου οὐ διωχθήσονται*, and to—“shall be called the children of God,” from the next verse; they were evidently glosses of the real text. Grotius. So Mill. The first substitution, *τέλειοι*, is thought by Michaelis to have been inserted to avoid the inelegance of a repetition. Michaelis, part i. c. vi. sect. xi. vol. i. p. 310.

V. 12.—*great is your reward*] Gen. xv. 1.

V. 12.—*the prophets*] Joseph, Moses, Samuel, David, Isaiah, Jeremiah. See Neh. ix. 26. Acts vii. Matt. xxiii. 31. Also Plato de Republ. lib. ii. that the good man ought to be *ἀμετάστατος μέχρι θανάτου*. Grotius.

V. 13.—*salt of the earth:*] The salt used by the ancients was what we term rock or fossil salt; and also that left by the evaporation of salt lakes. Both these salts were impure, being mixed with earth, mud, sand, &c. and lost their strength by deliquescence. Willan on Luke. See note on Luke xiv. 34. *infra*. Maundrel relates, that in the valley of salt near Gebul and Aleppo he broke a piece of salt from a small rock or precipice, which by long exposure to the rain, sun, and air, had perfectly lost its savour. The inner parts next the rock retained it. Burder's Oriental Customs, ad loc.

V. 13.—*salt of the earth* :] This must relate to the disciples or the multitude ; not solely to the apostles : for all the blessings are plainly general ; and the two preceding verses connect with these of the salt of the earth and the light of the world, and relate to all Christians. So Phil. ii. 15. Thus Justin Martyr ; Christians are in the world as the rational soul in the body. And Luke applies this verse to the multitude, xiv. 25, 34. Salt resists putrefaction. Thus ἄλα θείον, Homer. Livy names Greece, sal gentium, which is the idea here expressed. Grotius.

V. 13.—*lost his savour*,] Ye, the disciples of Christ, keep the world pure and incorrupt. If ye decline from virtue, there are no means left by which ye can regain your saltness ; ye are totally unprofitable, and fit to be cast out. Hammond.

V. 13.—*lost his savour*,] μωρανθῆ. The Greek ἀναλον, as Mark ix. 50. is in the Hebrew פל, as Job vi. 6. which Hebrew word has also the meaning of τὸ μῶρον, Job. xxiv. 12. Jer. xxiii. 13. Lam. ii. 14. The Greek translator of this Gospel (for Grotius supposes St. Matthew wrote in Hebrew) has therefore assumed μωρανθῆ to express the Hebrew in the sense of ἀναλον. Grotius. Otherwise ; the Evangelist might so express in the Greek the Syriac term probably analogous to the above scriptural Hebrew word used by Christ. Μωρανθῆ, says Lightfoot on Luke xiv. 34, suits very well with the Hebrew word פל, which imports both unsavoury, and a fool. Compare the Hebr. and LXX. Job i. 22. vi. 6. also Lam. ii. 14. Heb. פל, LXX. ἀφροσύνην. Lightfoot. See Taylor Concord.

V. 16.—*and glorify*] Δοξάζειν, in this sense, is not pure Greek ; (in which language it is properly existimo ; as, δοξάζω περὶ ψυχῆς οὗτω. Plato de Leg. Scapula.) but used by the hellenists to express the Hebr. כבד and פאר. Grotius.

V. 17.—*to destroy*] *to dissolve*; καταλύειν. (or, as λύειν νόμον, v. 19, *infr.* and thus Demosthenes, for oppugnare. Grotius.) Christ perfected the moral law. And though he did abrogate the ceremonial, Col. ii. 14. (Whitby.), yet he so fulfilled the types and forms of it in his own person and sufferings, that it thus became, in a similar sense to the fulfilment of the prophecies, totally completed. The notes of Grotius, and, it may be added, of Whitby, are so full on this passage, that they preclude any satisfactory abridgment, and can only be recommended to the notice of the student.

It is obvious, by the context, that the moral law is principally referred to here. The nation expected that the Messiah would highly exalt the law of Moses; and fulfil, in the most splendid manner, the favourable predictions of the Prophets. The Scribes cavilled at our Lord, that he was abolishing the law when he reprobated their traditions. Christ shows, on the contrary, throughout this discourse, that in its genuine and spiritual sense, he establishes and perfects the law. Lightfoot.

The prophets seem rather here to be named as the interpreters and supporters of the law; as they are in the text, “on these two commandments hang all the law and the prophets.” Grotius.

V. 17.—*the law*] There are two senses in which this word is used in the N. Testament. 1st, Throughout all the Gospels, and in most places in the Acts, it signifies “the religion of the Jews;” on which Christ founded his dispensation, and which he came to correct and perfect. Only with this difference, that sometimes the context points to one part of it, and sometimes to another; but yet to any of these, as they are in conjunction with the other parts, and so with the whole body of their religion. Thus he came not to destroy but to fulfil the law, and to reform the

external part of it, by requiring substantial duties, in the place of the shadows that darkly signified them. 2dly, In the Epistles, and in some places in the Acts, some variation may be observed : for, the Jews, blind and obstinate, zealous for ceremonies, and proud of them as a badge of distinction, though Christ told them that he came to fulfil the law, either regarded him and his disciples, when he made these reformations, explained the real import of their types, and gave them the substance for the shadows, as enemies to their religion ; or if they acknowledged him for the Messiah, they insisted on preserving also all the old and typical forms of the Mosaic institutions. Against these assertors of the old form of Moses, in opposition to Christ's review and reformation of the law, the apostles wrote the greatest part of their epistles. In the Epistles, therefore, though the word be often used in the former sense of the " Jewish religion," not as it is opposed to, but as it is perfected by, the Gospel ; yet the expressions νόμος the law, and ἔργα νόμου the works of the law, frequently import this old form of the Jewish institution, in opposition to that new model as it now stands reformed and heightened, altered and improved by Christ.

Thus Rom. iii. 21. " without the law," or ver. 28, without " the works of the law," or the mosaical forms, the righteousness of God is manifested. Where this way of justifying, " without the law" in the second sense of ceremonies, is said to be testified by the law and the prophets in the first sense of the words ; they requiring inward purity. So ver. 27. the law of works is opposed to the law of faith ; yet, ver. 31. Christ is truly said, in the first sense, to have established and perfected the law. So Rom. iv. 13. Gal. iii. 17. Rom. iv. 14. So again Rom. vi. 14. So also Rom. vii. 4. viii. 3. Thus Gal. ii. 16. Eph. ii. 15. Phil. iii. 6, 9. Heb. vii. 19. Hammond.

V. 17.—*to fulfil.*] πληρῶσαι, Hebr. מָלַא; not only to perform, but to perfect, or fill up. It is so used Eccles. xxxiii. 16. xxxix. 12. 2 Chron. xxiv. 10. and Matt. xxiii. 32. The Greek Fathers explain it by a vessel, with some water, now filled to the brim; or by the sketch of a picture, now completed. This idea of exceeding the righteousness, or completing the law, of the Jews, runs through this whole chapter. This is the general interpretation of the Fathers. Irenæus lib. iv. c. 27. Basil on Ps. xv. Constitut. lib. vi. c. 23. Chrysos. tom. iii. p. 93. and many more. Hammond.

V. 17.—*to fulfil.*] In the text of 1 Macc. iv. 19. usually now read ἔτι λαλοῦντος Ἰούδα ταῦτα, “while Judas was speaking these things,” is given in the Complut. edit. πληροῦντος Ἰούδου, and Michaelis concludes with probability, that this last was the original reading, and the other a correction from the Vulgate; for no one would correct so plain a word as λαλοῦντος, by so obscure a one in this passage as πληροῦντος. However, it is also probable, that πληροῦντος came into the text at first by a mistake of the translator of the Hebr. word מָלַא locutus est, for מָלַא implevit; or that מָלַא had really been written through an error in the copy he used, and that hence he supposed it to signify, plena voce dicere; but the Syr. version, and Josephus Ant. xii. 11. διαλεγόμενου, show that מָלַא locutus est, was the true sense and reading. The Alex. and Vat. and best MSS. now read λαλοῦντος. From this insertion, however, of πληροῦντος, in this single text, arising only from the mistake of the Hebrew word, Michaelis would draw two improbable conclusions. First, that πληροῦντος has by this means gained the sense of the other Hebrew word מָלַא locutus est, in hellenistic writers; and then, that the meaning might be extended further in the text and Rom. xv. 19. Luke vii. 1. to doceo, or to teach.

"I came not to destroy the law, but to teach or declare it." Mr. Marsh has well explained and refuted this idea in his note *ad loc.*, observing that the difficulty sometimes found here could not be removed by it; for if Christ came to destroy the law, as some object, he was as little likely to teach as to fulfil it.

In the conclusion of Mr. Marsh's note above referred to, he holds, that Christ did not abolish even the Levitical law of Moses, or outward forms of the Jewish religion; but left them to take their course, as not worthy his attention. His arguments deserve consideration: and this seems in a good measure true as to the Jewish converts; "many thousands of whom, that believed, were zealous of the law:" and thus St. Paul himself conformed to it. Acts xxi. 20, 21.

St. Paul doubtless, as stated by Dr. Horsley, in all his epistles, maintains the total insignificance of the Mosaic law, either for Jew or Gentile, after Christ had made the great atonement. (And thus the Epist. to the Hebrews *passim*, as c. ix. 10.) But the Hebrew Christians, it should seem, observed, chiefly through habit, the Jewish law in Palestine, till the final desolation of Jerusalem by Adrian, when the few that were superstitiously attached to it retired to or remained in the north of Galilee; the others renounced the form of Judaism, and joined the new colony at Ælia, on the site of Jerusalem, from which Jews were excluded. Michaelis, part i. c. iv. sect. v. p. 128. vol. i. and Marsh's note, p. 399. Compare Dr. Horsley's (bishop of Rochester) Tracts against Dr. Priestley, Let. vii. § 5. edit. 1789. 8vo. p. 157, 158. and Remarks, part ii. c. ii. § iv. p. 365, same work.

V. 18.—*verity*] ἀμὴν. On this word see Grotius. Sometimes it is affirmative, and gives the sense of the Greek ἀληθώς,—and thus the LXX and St. Luke

have rendered it. Sometimes it is precativè or optativè, and bears the sense of *quæso* or *utinam*. Then the LXX have properly rendered it by γένοιτο, (so be it.) The particle καὶ will express the force of both these meanings. Grotius.

V. 18.—*Till heaven and earth pass,*] as Luke xvi. 17. a proverbial expression denoting an impossibility. No part of the law shall ever be destroyed; heaven and earth shall sooner pass away. So the Latins; Desinet esse prius contrarius ignibus humor. So c. xxiv. 35. Mark xiii. 31. Luke xxi. 33. Similar expressions are, Isa. liv. 10. Ps. lxxii. 7. Jer. xxxiii. 20, 21. Grotius.

V. 18.—*one jot, or one tittle*] ἰῶτα ἐν, ἡ μία κεφαλαία — 'Iōta is the Hebrew 'jod, a very small letter. (Lamy.) The Jews use it to express a short precept of the law. *Κεφαλαία*, the tittle, was with the Hebrews the slight mark at the angle, or difference in form, distinguishing the similar Hebrew letters; as י from ך, or ך from י, or ן from ן. (It has no connection with vowel points; but is (nearly) the Latin apex, which Gellius defines to be, ductum aut partem literæ, a part of the shape or trace of a letter. So Gloss. vet. apex; κεφαλαί, γράμματος ἄκρον. And it is thus used by Plutarch, Dio, Philo, Chrysostom, Clem. Alex. Thus Jerom says, that the י and ך differ by the apex. Grotius.) For example; the Rabbis say, if a man form י into ך on the Sabbath, he breaks the Sabbath. Hieroz. Schab. fol. 10. 4. Again; it is written, "Ye shall not prophane, וְשִׁמְרֶם, my holy name." Whosoever shall change ן into ך, destroys the world: for then it would be, לֹא תִשְׁמְרֶם, Ye shall not praise my holy name. Tanchum. fol. 1. 1. See more instances in Lightfoot.

V. 18.—*one jot, &c.*] As the 'jod is found in the present Hebrew, but not in the Samaritan alphabet;

it is here made a question in which of these characters the law was written.

The Hebrew language has been delivered down to us in two different characters, or forms of letters: in the present Hebrew character in the Bible, called also the Assyrian or Chaldee; and in the letters used in the Samaritan Pentateuch; which work is no more than the five books of the law in the Hebrew language; but written in the Samaritan, otherwise named the Phœnician, or Canaanite character. It is strongly contested by the learned, in which of these characters the law was originally written. The prevailing opinion is, that it was written in the Samaritan, and changed by Ezra into the Assyrian, or present Hebrew letter: and this, that the Jews, accustomed to that form of letters in Chaldæa, might, on their return from Babylon, the more easily read the law. This opinion is founded on the assertions of the Talmudists, and of Origen, Eusebius, (*Chronic. ad ann. 4740*) and Jerom (*Præf. ad 1 Reg. prolog. galeat. et ad Ezech. ix. 4*); yet especially on the shekels, or Jewish coins, the inscriptions on which are in the Samaritan character; and some of them bearing the words "Jerusalem the holy," show that these, the enmity between the nations being considered, must have been the coin of the kingdom of Judah before the captivity. A shekel with this inscription may be seen in Beza, note ad Matt. xvii. 24. or in Lamy, App. Bibl. p. 252, 4to. b. i. c. xv. These shekels are produced by Postellus and Vilalpand in Ezek. part ii. lib. 2. c. 21. For a full state of the argument, Walton's Prolegom. iii. § 29, 30, &c. et de Siclorum Formis, may be consulted. See also Prideaux Con. part i. b. v. ann. 446. and b. vi. ann. 409. Lud. Capellus Arcan. Punct. Rev. lib. i. c. vi. Jos. Scaliger ad Euseb. Chron. p. 117. col. 2. et de Emend. Temp. Grotius ad loc. (who observes,

that it appears from the text that the Assyrian character with the letter 'jod had then, before the time of Christ, been introduced.) Calmet Dict. art. Lettres, et art. Samaritain Pentateuch. Simon on the O. Test. b. i. c. xiii. Basnage Hist. J. b. ii. c. iii. All of whom, with Vossius, Waser, Pere Morin and others, favour this opinion. Prideaux, with Capellus, thinks the proof from the shekels very conclusive; and adds, that they cannot be modern forgeries, being mentioned by R. Moses Ben Nachman as existing in his time, 500 years since.

Yet it is to be observed, that Calmet, in his Remarks on the list of Hebrew coins at the end of his Dictionary, speaks of the authority of many of them as very doubtful, or founded on "conjectures peu assurées," p. cccxvii. ed. Genève; and in the article "Monnoye" insists, that there is no trace of Jewish money in the Scripture till the time of Simon Mac-cabeus, 1 Macc. xv. 6. when Antiochus Sidetes gave him permission to coin some. Consistent with which it is mentioned somewhere in Calmet, as far as can be now recollected, that Père Souciet, the Jesuit, who has written elaborately on the subject, does not seem to speak of coins elder than these of Simon the Mac-cabean.

Lightfoot opposing, with Buxtorf, the above critics, gives this idea of the subject:—

Many nations were united in one language, the old Syriac; namely, the Chaldeans, the Mesopotamians, the Assyrians, and the Syrians. But though they had the same language, they had not the same letters or character. The Assyrians and Israelites sprung from Shem: these had the Assyrian writing. The sons of Ham or Cham, that inhabited עבר (Hebri) "beyond the Euphrates," had another character, sometimes called by the Gemarists "the Hebrew writing;" perhaps the Samaritan; which again

the Canaanites (or Phœnicians), also the sons of Cham, might use. It is very improbable that the law should be written (by Moses) in the character of the cursed seed of Cham. On the whole, continues he, the sounder opinion is, that it was first written in the Assyrian or the present Hebrew character, was never changed, and so continued the same in the time of Ezra. The opinion that it was ever written in the Samaritan sprung only from the legends of the Talmud. Thus, Rabbi Nathan saith, "The law was given in breaking, (in letters more disjoined, or the Samaritan;) but Ezra introduced the Assyrian, or present Hebrew." On the contrary, Rabbi Judah saith, "The law was given in the Assyrian; but when they sinned, it was turned into breaking (or the Samaritan); when they were worthy, in the days of Ezra, it was again turned into the Assyrian." Jer. Talm. in Megill. fol. 71, 2, 3. No conclusions can be formed on such weak authorities. Lightfoot.

This opinion seems of great weight. Granting however, after all, that the earlier shekels were forged, it is difficult to assign a reason why those of Simon Maccabeus were inscribed by him in the Samaritan in preference to the Chaldee, if it were not the ancient Hebrew character.

As to the Samaritan Pentateuch itself, it may be added, that it was first procured from the Samaritans yet existing in Palestine, at the expense of archbishop Usher; and a copy nearly at the same time brought into France by De Sansi, A. D. 1616. (Calmet.) The delight with which Usher's first copy was received by scholars here may be seen in J. Mede, p. 895. The French copy was published by Père Morin in the Paris Polyglott, the most correct of Usher's in Walton's Polyglott. See their Prolegomena, and the authors quoted above.

The chief value of this Pentateuch to Christians is

in proving that the Scriptures have been conveyed down to us pure and unadulterated; for it agrees nearly with the Jewish copies: thus showing that these two nations, though full of violent animosities, have neither of them attempted to falsify the text, or corrupt the scripture. (Basnage.) Except in the Chronology, there are only some trifling innovations relative to the Samaritans; as mount Gerizim for mount Hebal, &c. &c. (Calmet.)

Note—The Samaritans have also a translation or version of the Pentateuch in their own language, and in the Samaritan character properly so called, not the old Samaritan or Phœnician character abovementioned. This version is printed with the other in the Polyglotts, and is so literal that one Latin translation serves for both Pentateuchs. Calmet, art. Sam. Pentateuch.

V. 18.—*till all be fulfilled.*] ἕως ἂν πάντα—. Ἐως has here, says Grotius, the force of *but*; an adversative particle; γίνεσθαι νόμος means in opposition to λύσις νόμου ‘to be established;’ “but all the precepts of it shall remain.” Le Clerc.

V. 19. *Whosoever therefore*] Grotius, observing it is τούτων and not ἐκείνων, thinks this verse may refer to the preceding beatitudes, or to the following precepts. (Grotius.) This seems harsh; οὖν, ‘therefore,’ refers plainly to the precepts of the moral law in the two preceding verses. Whitby.

V. 19.—*the least in the kingdom of heaven:*] As the kingdom of heaven extends from the preaching of Christ to the future world and eternity, this seems to mean, that they shall be the last or meanest, ultimi, the most despicable at the day of judgment, or manifestation of his kingdom of glory, see ver. 20. and 1 Cor. xv. 9.; not that they shall be admitted in a

lower rank into that kingdom. Le Clerc. "He shall be unworthy to be reckoned one of the members of my kingdom." Whitby. Grotius.

V. 20.—*and Pharisees,*] The Pharisees held, that the thoughts of the heart were not sinful. So Kimchi on Ps. lxvi. 18. comments thus: "He will not impute it to me for sin; for God does not look upon an evil thought as sin, unless conceived against God or religion." Whitby from Grotius, who, in a note of some length, has fully shown that this was their opinion, by many authorities.

V. 20.—*the kingdom of heaven.*] "eternal happiness in heaven," as Matt. vii. 21. xviii. 9, &c. in the style resembling the threatenings of the law; "Ye shall not enter into the land." Num. xiv. 30. Ps. xcv. 11. The Jews had few intimations of a future state in the law, and those only to be collected by inferences of the learned and pious from the temporal promises. Some deductions might rather be made from the assurance of future good to the patriarchs, though not bestowed in this life, as stated Heb. c. xi. But when the nation was in temporal affliction in the captivity, Daniel, followed by Ezekiel, unveiled in some degree the future state, and "gave hopes of a better resurrection." Heb. xi. 35. So 2 Macc. vii. 9, 36. and Acts xxiii. 8. Hence, from the garden of Eden, they named the intermediate state of pious souls *ἡ βίη*, and Gr. *παράδεισος*, thus Philo and Josephus; and the state after the resurrection, the "kingdom of God," or "of heaven." Wisd. v. 15, 16. Yet the account was confused and contradictory, and denied by a principal part of the nation, the Sadducees; and our Lord truly brought life and immortality to light in the gospel. See Grotius ad loc. of whom this note is a very slight abridgment.

V. 21.—*by them of old time,*—the Israelites, who received the law in the desert. Hammond. Not ‘by them,’ but ‘to them’ of old; to correspond to ‘I say unto you.’ *Ἐρρέθη* is always joined to the dative case, Rom. ix. 12, 26. Gal. iii. 16. Rev. ix. 4. vi. 11. ‘by’ is expressed by *τὸ ῥηθὲν ὑπὸ* or *διὰ*. The words cited by Christ are spoken to them of old: Thou shalt not kill, &c. Gen. ix. 6. Num. xxxv. 31. Whitby from Grotius. And thus all the Greek Fathers understood the passage. Grotius.

Whitby is of opinion, that Christ here did not amend or add to the law of Moses; but showed the Scribes the true scope and intention of it, which they had totally varied from and neglected. For instance; “You understand not by the precept, Thou shalt not kill, that you are obnoxious to guilt for any thing but murder. I say unto you, that, by the genuine import of it, all causeless anger, all rash judgment, as disposing to murder, or to kill the soul, are forbidden.” See Whitby *ad loc.* and his dissertation at the end of St. Matthew. Lightfoot apprehends the phrase, *them of old time*, regards traditions. In the most ancient traditions, they especially respected the first authors of them; the first good men, the first wise men. That traditions are meant, appears from ver. 43, and from being in danger of the judgment in this text; which is plainly a gloss or tradition. Lightfoot.

V. 22.—*with his brother*] i. e. with any one: a hebraism. So Gen. xxvi. 31. Joel ii. 8. Ex. xxvi. 3. Grotius. With the Jewish writers, a brother is, Ben Berith, a son of the covenant; i. e. an Israelite. A neighbour was a proselyte, in opposition to a heathen. In the church, a brother is a christian, Matt. xviii. 15, 17. 1 Cor. v. 11. A neighbour extends to heathens, includes all men, Luke x. 29, 30. Lightfoot. Of anger, and its effects, see Grotius *ad loc.*

V. 22. *without a cause,*] εἰς ἧ. It is wanting in the Vulgate, Arab. some few Gr. MSS. and some of the Latin Fathers; and St. Jerom intimates it was not in the ancient copies. Hence Mill from Cassian. de Institut. Cœnob. lib. viii. c. 20. concludes it had been very early added from the margin, to soften the prohibition. But Grotius and Whitby observe, the word exists in Justin Martyr Epist. ad Zenam; and in Irenæus, in two passages, lib. ii. c. lvi. et lib. iv. c. xxxi. In Cyprian, lib. iii. p. 64. Chrysostom. Apost. Constitut. Euthymius. Theophylact. It is true, that Mill, Prol. 1359. denies that the Epist. ad Zenam is the work of Justin; and supports his opinion in various places of his Proleg. cited in his note ad loc.; but as the Syriac and most ancient MSS. have the word, and the sense requires it, the critics hold with Whitby and Grotius for its establishment in the text: Beausobre N. Test. Doddridge. All anger is not unlawful, as even Christ expressed the sense of it, Mark iii. 5. Εἰς ἧ extends to *sine modo* as well as *sine causa*, immoderate as well as causeless. Grotius. Whitby ad loc. et Exam. Millii, lib. ii. c. 1. § 1. Mill ad loc. et Prol. 937. edit. Kuster.

V. 22.—*of the judgment:*] Christ pursues an analogy between the Jewish courts or punishments, and the punishments of a future life. Yet not in the common application of three Jewish courts; one of three judges, the next of twenty-three, and the third, the great sanhedrim of seventy-two; for the court of three judges had no power to take life. But the analogy is thus:—Whoever shows causeless anger, shall be in danger of the judgment, or of a punishment similar to the capital one imposed by the lesser sanhedrim of 23 members. Who calls his brother vain or worthless, shall incur a punishment analogous to that of stoning, inflicted by the great sanhedrim or council

of 72. Who violently rails at his neighbour, shall be subject to a most grievous punishment, compared to that of the burning the children alive in the valley of Hinnom.—He speaks of the habit, not of the casual emotions of anger. Hammond. Le Clerc. Grotius.

Whitby seems to take the power of the sanhedrim as it stood in the time of our Lord, when they had not the power of inflicting capital punishment. At least his explanation avoids that difficulty. The first case was capital, as repeated from ver. 21. where the judgment, for murder, is a capital punishment. But observe; that some murders were left to be punished, say the Jews, by the hand of God: as when indirect, or by the intervention of others; by hiring others for instance, or by servants, or by placing the man forcibly in the way of wild beasts. Whitby, therefore, takes it thus:—Not only a murderer, but he who shews causeless anger, shall be obnoxious to the displeasure and judgment of God. He who reviles his brother, to the public censure of the council or great sandedrim. He who calls him ‘a child of hell,’ (so ‘fool’ with the Jews,) to hell-fire. Whitby. Lightfoot. The first explanation of the text is the most approved. Doddridge.

V. 22.—*Raca*,] Heb. *Rica*; Syr. *Raca*; Lat. *Vane*, as *Vane Ligur*;—Senior *vanissime*. Thus James ii. 20. Ἀνθρώπου κενὸν, which is properly *Raca*; and thus Judg. xi. 3. is rendered by the LXX. ἄνθρωπος κενός. So Hesych. Ρακά, κενός. We see that Christ and his Apostles used such expressions, as grave and weighty reprehensions, c. xxiii. 17. 19. Luke xxiv. 25. Gal. iii. 1, 3.; but the Pharisees, as malevolent abuse, which indeed the law of Moses did not punish; and which is here forbidden. Grotius.—*Raca* is a term of great contempt with the Jews. Lightfoot.

V. 22.—*in danger of the council*:] i. e. the sanhedrim. Selden, Grotius, Lightfoot, Lamy, and other of the

first critics, hold the same opinion with the Rabbins, that the sanhedrim arose from the appointment of seventy elders by Moses ; and continued to have the supreme authority, when no inspired prophet judged Israel, in the time of the judges and also of the kings.

This they take great pains to show, by pointing out casual traces of its existence and authority in the Scriptures. Thus, says Grotius, similar to the twelve heads of the tribes, the elders in Egypt were seventy, in memory of the 70 or 72 who first were led by Jacob into that country. So Exod. iii. 16. iv. 29. v. 14. Then Moses formed a like number, Exod. xviii. 22. with power of dispensing justice : thus Exod. xxiv. 14. Num. xi. 16. Deut. xvii. 8, 9. These were chiefly priests studious in the law, with usually the high-priest, and some of the most learned and pious of the other tribes. So 2 Chron. xix. 8. and Deut. xix. 17.

It may be added that the name שופט, Deut. xvii. 9. or that of any prophet ruling as a judge, is found amongst the Carthaginians, whose origin was from Phœnicia. *Suffetes* eorum, qui summus Poenis est magistratus. Liv. xxviii. 37. et xxx. 7. So Josephus of the Tyrians, *δυνασταί*. lib. i. contr. Appion.

After the reign of Jehosaphat, 2 Chron. ubi supr. they appear in Ezek. viii. 11. ; then Ezra vii. 25, 26. ; and thus to the time of Herod, who was summoned before them, Jos. Ant. xiv. 17. ; and of Christ, and the Apostles. Augustus much restrained and limited their power.

On comparing the texts above referred to, it may be thought with Basnage and Calmet, that the proofs are weak and deficient. These critics would fix the origin of this court to the time of Jonathan, brother of Judas Maccabeus, 1 Macc. xii. 6. A. M. 3860. But that text also mentions only *γεροντίας*, the elders ; which indeed was a Greek, as *senatus* (i. e. a council

of elders) was the Roman term for a chief council (Grotius.)

It should seem, on the whole, that there were always elders, as judges, in the Jewish government. When such a court of justice took the form of the sanhedrim, is very difficult to decide—perhaps under the Asmonean princes. Possibly this court always consisted of 72 members; in imitation of the elders appointed by Moses; but with very varying powers.

The idea of Petavius, that it sprung from Gabinius, (Bef. Chr. 57.) erecting five supreme courts in five separate cities of Palestine, is certainly too recent and inadmissible. Compare Grotius ad loc. with Basnage Hist. J. b. v. c. 1. See also Selden de Synedriis, lib. ii. c. 13. § 4. Petavius de Doctr. temp. lib. ii. c. 26. et lib. i. 27. p. 81. Calmet Dict. art. Sanhedrim. Lightfoot, Index, voc. Sanhedrim. Lamy App. Bibl. b. i. c. xii. p. 201.

V. 22.—*Thou fool,*] is a stronger expression than Raca in Hebrew, importing wicked or reprobate; and thus Solomon *passim*. Lightfoot. Or; Raca being a Hebrew or Syriac word; *Mwē* also may be the Hebrew word, מוֹדֵה, 'rebellious, stubborn,' as Deut. xxi. 18, 20. Ps. lxxviii. 8. Sykes apud Bowyer.

V. 22.—*of hell-fire.*] The word γέεννα is formed from גֵּי דִנְיֹם, vallis Hinnom, where children were burnt in sacrifice to Moloch. Jer. vii. 31, 32. 2 Kings xxiii. 10.; hence applied metaphorically to express the fire of hell. Grotius. So Lightfoot.

V. 24.—*thy gift before the altar,*] The Scribes required restitution in money-matters; yet otherwise held that the gifts and sacrifices would expiate all offences not amenable to the judge. Christ opposes this position; demands the reconciliation of the

heart; and teaches that God requires charity and justice to make the gifts acceptable unto him.

The custom of the Jews reserving their oblations to the next great feast, when all the nation was present at Jerusalem, rendered this precept of being reconciled to any individual throughout Judea, as it were immediately on leaving the gift before the altar, much more practicable. Whitby. Lightfoot.

V. 24.—*be reconciled*] καταλλάττεσθαι and διαλλάττεσθαι in voc. pass. in the N. Test. are used to express the reciprocal conjugation, hithpahel, of the Hebrew פלג. They do not so much mean (as in pure Grek the scholiast on Thucydides explains διαλλάττειν τὸ δι' αὐτοῦ τοῦ ἐχθροῦ παρακληθῆναι καὶ φιλοφθῆναι αὐτῷ, Grotius.) to be reconciled, as to reconcile himself to another, to appease, to regain his favour. Hammond. Lat. satisfacere. Grotius. The converse is in Mark xi. 25. Col. iii. 13, to accept readily of the offered reconciliation. Grotius.

V. 25.—*deliver thee to the judge,*] The manner of conducting the process was: He who entered the action went to the judges, and they sent officers with him to seize the prisoner and bring him to justice. Lamy App. Bibl. b. i. c. xii. p. 206. Ἀντιδικός is here the creditor. Three judges were placed in a small, twenty-three in a large city, Deut. xvi. 18. called ἀρχοντες, magistrates, Luke xii. 58. The creditor had an appeal to the great sanhedrim, named here the judge. Sanh. c. i. hal. 1. Maim. in Saph. c. 6. These consistories had their Schoterim, officers, Deut. xvi. 18. Here repentance in time is insinuated, as Eccclus. xviii. 20—22. Whitby from Lightfoot.

V. 25.—*to the officer*] ὑπηρέτης. The word in St. Luke is πράκτωρ, Hebr. שׂוֹפֵר. In the Roman law, viatori. Thus Trebonian. Instit. de Act. § Tripli.

A passage very similar is in Aristides pro arte orator.
 —καὶ παραδίδωσι τῷ δικαστῇ ὁδὸν—παραδίδωσιν
 αὐτὸν ὑπηρέταις, Grotius.

V. 26.—*farthing.*] κοδράντης. The Jews had yet a smaller coin, Prutah, the mite, as Luke xii. 59. Mark xii. 42. two of which were a farthing, or quadrans. Hier. Kiddush. fol. 58. et Babyl. Kiddushin, cap. 1. Lightfoot.

V. 31. *It hath been said,*] not, as before, to them of old; not a precept or command of Moses, but only a permission from him in some cases, c. xix. 8. Whitby. Only observe, the permission was from God, Deut. xxiv. 1.; not a private opinion or licence given by Moses alone, as has been thought; it composing part of the law promulged by God, Deut. i. 3, v. 1. vi. 1. by means of his servant Moses. And thus Matt. viii. 4. Mark i. 44. vii. 10. Luke v. 14. Grotius.

V. 33.—*forswear*] See Whitby ad loc. concerning oaths in general, and before a magistrate. The oath before a magistrate was, by the name of God, Exod. xxii. 11. So that this prohibition could not relate to judicial oaths; but adverts to voluntary oaths, where the Jews swore by the heavens, the earth, or the creatures. Whitby.

V. 33.—*forswear thyself,*] Lev. xix. 12. It rather relates to Num. xxx. as it regards vows more than oaths. Le Clerc.

V. 34.] See a note of much valuable learning in Grotius on the serious respect paid to oaths, and the abstaining from frivolous adjurations for slight or interested causes, by the first Christians, and also by the Pythagoreans, and other of the wiser heathens, Grotius ad loc.

V. 34.—*neither by heaven ;*] ἐν τῷ οὐρανῷ, a hebraism for ὀμνῶμεν τὸν οὐρανόν, or κατὰ τοῦ οὐρανοῦ. Grotius. The oaths which include the name of God are inviolable. If they only swore by the creatures, they without scruple broke their oaths. This abuse our Lord wished to correct. Lamy App. Bibl. b. i. c. x. p. 184. Philo forbids men to swear by the Supreme Cause ; but, if necessary, directs them to call to record the earth, sun, or heavens. De Special. Legib. p. 594. C. Genev. ed. 1613. or p. 770, ed. Paris. They did not look on these as binding oaths. So Maimonides : If any man swear by heaven or by earth, yet this is not an oath. So R. Judah in Shevaoth, c. 12. So Martial :

——jures per templa Tonantis,
Non credo ; jura, Verpe, per Anchialum.

Whitby. Lightfoot. (Anchialum being supposed to be formed from אֱלֹהִים, the Hebrew name for God. Grotius. Ainsworth. Littleton.)

Note.—It does not appear from the passage in Philo, as Le Clerc would suppose, that God was implied or alluded to in these oaths by his creatures ; but only that they are pointed out as splendid instances of the most respectable objects in the creation. Philo clearly says, it is lawful to swear by them ; yet not collusively by the Creator.

V. 34.—*it is God's throne :*] From Isa. lxvi. 1. See Matt. xxiii. 21, 22. A similar phrase is in Sophocles, Menalippa : Ὀμνυμι δ' ἱερὸν αἰθέρ' οἴκτισιν Διός. Grotius.

V. 35.—*of the great King.*] Ps. xlviii. 1, 2.—of God in the temple. Le Clerc.

V. 36.—*one hair white*] You adjure God by this oath, who alone has the power to preserve or injure your heads. Grotius. Whitby.

V. 37.—*cometh of evil.*] ἐκ τοῦ πονηροῦ—of the evil one (so Beza) as Matt. xiii. 19, 39. So Cain is from the evil one. God's children have overcome the evil one; ὁ πονηρὸς, the evil one, cannot hurt them. Whitby.

Or, “cometh of evil,” from the nominative τὸ πονηρόν. As oaths, confirming promises or engagements, which are those here meant, were multiplied by the instability and levity of mankind; so they are said here to “come of evil;” to be caused, or have their origin in this evil weakness, and the consequent want of confidence; the not being steadfast to their word. Grotius.

V. 37.—*Yea, yea;*] ναι ναι: a hebraism. The Hebrew repeats the affirmative to give it more strength, as 2 Kings x. 15. וַיֵּן וַיֵּן “it is.” Beza.

V. 38.—*An eye for an eye,*] The law of retaliation, Deut. xix. 21. Exod. xxi. 24. Lev. xxiv. 19. left the injured person free, except in cases of murder, to take a pecuniary compensation before the magistrate. So Jos. Ant. lib. iv. c. 8. p. 128. C.; and private vengeance was in all cases forbidden. Here Christ forbids to require the execution of this law of retaliation, which could not alleviate the pain or loss of the injured; and, in matters not of violent oppression, to suffer with christian patience, rather than contend before a judge. Whitby. Grotius.

V. 39.—*resist not evil:*] Ἀντιστῆναι is not here to resist in a general sense; for thus Christ and his Apostles resisted by their patience in suffering; but to pursue this retaliation. Thus, ἀνταποδιδόναι. Rom. xii. 17. Grotius. Ἀντὶ, in composition, imports *vicem referre*, to repay, or oppose the injury by the same means in which the attack is made. Hammond. Le Clerc. Here it is directed by the context

to import that *τιμωρία*, or revenge, which is appointed by the law of retaliation above stated. Grotius.

V. 39.—*evil*:] τῷ πονηρῷ, the injurious man. So Exod. ii. 13. LXX. τῷ ἀδικούντι. Grotius. Hammond.

V. 39.—*resist not evil*:] Some of the heathen philosophers perceived the folly and weakness of revenge. Thus Plato in Critone, οὐδὲ ἀδικούμενον δεῖ ἀνταδικεῖν on which sentiment Maximus Tyrius has a dissertation tending to support and confirm it. Add Hierocles, Menander, Jamblichus the Pythagorean; Metellus Numidicus, Seneca, Musonius, Lysias, and Zeno. See quotations from them in Grotius. Of our Lord's prohibition from claiming even the judicial retaliation allowed by Moses, see Tertullian adv. Marcion. lib. iv. ; also Justin. Mar. in Apol. Athenagoras. He who follows this precept may say, in the language of Achilles in Homer,

—φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ. Il. I. 604.

Max. Tyr. Diss. ii. ut supr. Grotius.

V. 39.—*smite thee, &c.*] a proverbial expression. See Lam. iii. 30. Grotius.

V. 39.—*turn to him the other*] a general phrase expressive of bearing contumely and reproach. So the heathen writers. Liv. lib. iv. c. 35. præbere ad contumeliam os ; and Tacit. H. lib. iii. c. 31. Le Clerc.

V. 40.—*sue thee at the law*,] σοὶ κριθῆναι. So the Vulgate translates the passage, judicio contendere; and κριθῆναι has this sense in the LXX, in many places, as Job ix. 3. Eccles. vi. 10. Joel iii. 2. Hos. ii. 2. But κριθῆναι regularly expresses the Hebr. נָדוּן, as found 2 Sam. xix. 9. and thus נָדוּן שָׁמַיִם, Jer. xv. 10. LXX διακρινόμενον, corresponding to μάχισμον, as sometimes rendered in other places. Here the Syriac gives it נָדוּן, and St. Luke vi. 29. αἶψιν to take by force ;

whence it may seem to be rather μάχεσθαι, to contend by striving. Grotius. Beza. Thus, 2 Macc. xv. 17. The precept then will be: "Do not fight or strive with those who offer such injuries." Whitby; who leaves the choice of the two expositions doubtful: he would understand Eccles. vi. 10. in the latter meaning. On the whole; as the primary sense of the Hebr. root פל is to judge, or sit in judgment; and hence, to contend judicially; afterwards applied to any contention, Taylor Concord. the English version is very consistent with the import of the word.

See the precept in the text examined in its full extent, as it respects law-suits, duelling, homicide, resistance to robbers and assassins, public punishments, and war between christian states, in an express dissertation by Grotius ad loc.

V. 41.—*shall compel thee*] ἀγγαρεύειν, (from "hangar," a dagger, which the couriers wore as a mark of authority, Chardin, Trav. vol. 2. p. 242. 12mo. edit. Michaelis, part i. c. iv. sect. ix. p. 159.) is a Persian word and custom used to express the obliging men to carry burthens from stage to stage. Agathias Hist. lib. ii. p. 55. The stage was a parasang, or thirty stadia; the mile μίλιον, a fourth part, or seven stadia, so that the distance was not great. Hammond. (a stadium is 125 paces, a short furlong.) Of the Angari in Persia, see Herodot. lib. viii. 98. Xenoph. Cyrop. lib. viii. et Suidas. The Jews and other provinces were compelled by the Roman governors, or the tetrarchs, to furnish horses, and themselves to accompany them. Plin. Epist. lib. x. ep. xiv. et cxxi. and the notes ad loc. Le Clerc. Or; public messengers, or those on public business, might compel the horses of those on the road to attend them—Beza. This comes the nearest to the idea of "going one mile," in the text.

This claim or exaction was remitted to the Jews by

Demetrius, Jos. Ant. lib. xiii. 5. (or rather the remission is in the number of his conciliatory offers to that nation.) However, it was esteemed so severe that the term was used by them to express any oppressions or compulsory treatment; so Matt. xxvii. 82. and so frequently in the Rabbins, (of which see examples in Lightfoot;) and thus by our Lord in this passage. Grotius. Suidas in voc. gives the same idea of its being used as a general term. It is pretended by the Rabbins, that the wise men and students of the law were exempt from this duty.

V. 41.—*a mile*,] *Μίλιον* is a Roman word, of which many made their way into the east, and appear in the Gospels. For example; *ἀσσάριον, δηνάριον, ἰούστος, κεντυρίων, κήνσος, κολωνία, κουστωδία*, &c. See a list of 27 in Beza, note ad ver. 26. of this chapter. On the contrary, there are very few or no Roman words in the LXX. which is a strong argument, that the LXX. was written before the Romans prevailed in the east. See Maltby's Illustrations of Chr. Rel. Ch. 1.

V. 43.—*Thou shalt love thy neighbour, and hate thine enemy:*] The first part of the precept is in Lev. xix. 18. and there limited to their own nation. The Jews were forbidden to hate the Edomites and Egyptians, Deut. xxiii. 7.; but there is no general precept of universal kindness, but rather a strong line of separation with respect to other nations, in the law. To some, the hatred of an enemy was authorized; to the seven nations of Canaan, Deut. vii. 1.; to the Midianites, Num. xxxi. 2.; and Amalekites, Exod. xvii. 14. The Moabites and Ammonites were nearly in the same situation, Deut. xxiii. 3. From hence the Jews seem to have cherished and enlarged their aversion to other nations till it became their peculiar distinction. Tacitus says, they showed an hostile hatred to all other people. Tac. Hist. lib. v. c. 5. Le

Clerc.—Rather; God indeed gave no universal precept of charity in the law; but he only commanded the Jews to hate and destroy some certain nations, and left the rest of the world to the general right of natural kindness: scattering in his law expressions of favour towards them, Deut. x. 19. and not holding forth even idolatrous nations, as objects of punishment, till their measure of iniquity was completed. Gen. xv. 16. But the Jews, as they confined the import of the word neighbour to their own people, so they limited the expression of stranger to a proselyte, and extended their hatred to all who worshipped false Gods. Grotius. Yet more; Whitby insists, that though this was confessedly the practice of the Jews, yet God in the law of Moses did command them to love the stranger that dwelt among them, as their own people. Lev. xix. 34. And by the reason there given, “for ye were strangers in the land of Egypt,” it must include those of a different and idolatrous religion. Also that our Lord and St. Paul, Rom. xiii. 8. do both explain this very precept in the law, of loving their neighbour, in the most unlimited sense. See his note on Matt. xxii. 39. Hence he argues, that Christ only explains and enforces the law of Moses, and corrects the false interpretation of it by this precept. Neither were the Jews commanded to hate even the Canaanites. It was the war of the Lord. They were his ministers. They might punish without hatred. Whitby. But other critics think with Grotius, that the law itself was purified and extended by Christ. See note on Luke x. 29. *infra*.

The abhorrence of idolatry and of legal impurity (see note on John xviii. 28. *infr.*) seems to be the true source of this hatred in the Jews, added to their idea of the infinite superiority of the law. All Israel, said they, shall have a portion in the world to come; but

the heathen are to be fuel for hell-fire. (Pirk. Eliezer. c. ix. sect. 4. Whitby on c. viii. 11.)

This temper was probably greatly sharpened by their persecutions after their return from Babylon. In the time of their kings they appear to have had a friendly intercourse with some of the neighbouring nations, as the Tyrians.

V. 45.—*his sun to rise*] Thus Seneca de Ben. lib. v. c. 25. "If thou wouldst imitate the gods, be kind to the ungrateful;" nam et sceleratis sol oritur, 'for the sun riseth also on the wicked.' (add Job xxv. 3. Grotius.) So Antoninus: "The gods take all manner of care of wicked men; shalt thou, *ἐς ὧν τῶν φαύλων*, being thyself one of these poor mortals, be weary of bearing with them?" Whitby. *Ἀνατέλλει* is *μετάβατικόν* or transitive even in Homer.

Τοῖσιν δ' ἀμβροσίαν Σιμόεις ἀνέτειλε—Il. E. 777.

The hellenists are accustomed to give to all verbs not regularly transitive this kind of signification, to express the Hebrew words in Hiphil. (So Beza.) Thus Ps. cxlvii. 8. *נִפְחָדוּ*, LXX. *τῷ ἐξανατέλλονται*. et ver. 15. *supra. καίουσι*, cause to burn. Grotius.

V. 46.—*what reward have ye?*] can ye claim from God? Grotius.

V. 46.—*the publicans*] *τελῶναι*, from *τέλη*, tribute. These were, 1st, the Roman knights, who usually farmed the revenues of the provinces; and, 2ndly, their agents—freed-men or slaves, or men of the lowest rank, who levied their exactions with great severity, and often with rapacity and injustice. When any of these happened to be Jews, their brethren detested them as plunderers in the cause of the Romans. Le Clerc. See note on c. ix. 10. and on Luke iii. 13. *infr.*

V. 47.—*if ye salute your brethren*] This is the proper sense of ἀσπάζεσθαι here. The Jews were so haughty and barbarous, that they would not salute a Gentile or Samaritan; but only their brethren. This exposed them to universal hatred. Grotius. Le Clerc.

V. 48. *Be ye therefore perfect,*] τέλειοι, probably from Lev. xi. 44. xix. 2. xx. 7. Hebr. כִּשְׁרִים; whence also St. Peter hath taken the term, 1 Ep. i. 16. or from Deut. xviii. 13. כִּשְׁרִים. Ἅγιος and τέλειος are similar; hence τελειοῦν is in pure Greek, and in the Ep. ad Hebr. ἀγιάζειν. Here τὸ τέλειον is real and unfeigned goodness; for the LXX render כִּשְׁרִים by τέλειον as Gen. vi. 9. or by ἀπλαστον, as Gen. xxv. 27. The corresponding place in St. Luke vi. 36. is οἰκτίρμονες, i. e. benefici, in the hellenistic sense; and thus Justin Martyr: the full import of both passages being the imitation of God in his beneficence towards men.

Thus Plato, and the Pythagoreans, as Hierocles. It is a universal precept incumbent on all Christians, and not a counsel alone to those aspiring to perfection: as appears clearly by St Paul, 1 Cor. xiv. 20. Col. i. 28. iv. 12. James i. 4. iii. 2. So Eph. v. 1. add Luke vi. 36. 1 John i. 7. iii. 3. 1 Pet. i. 16. Justin Martyr Dial. Tryph. even calls the becoming a Christian, τέλειον γενέσθαι. Grotius. So Beza.

CHAPTER VI.

V. 1. *Take heed*] προσέχετε, cavete; as rendered by Augustin. Lib. de Serm. in Mont. c. 2. and as Luke xii. 1. et infr. vii. 15. Or it may be, adhibete

animum, προσέχετε (τὸν νοῦν τῷ) μὴ ποιεῖν. Beza. With an accusative it is in classical authors ἐπιμελᾶς τηρεῖν, to observe carefully; Phavorinus; thus, προσέχετε τὴν ἐλεημοσύνην, "consider your alms, not to do them, &c." But in the N. Test. it is usually cavete, as in the English translation. Only St. Luke inserts ἑαυτοῖς, take heed "to yourselves," as xii. 1. xvii. 3. xxi. 34. Acts v. 35. which in St. Matthew is to be understood. Hammond.

V. 1.—*alms*] ἐλεημοσύνην. In the Vulgate, Camb. and one other MS. and in some of the most ancient Fathers, says Beza, it is δικαιοσύνην. And, continues he, so reason requires. In the first verse is the general precept, not to do righteousness or good works ostentatiously before men; which is specified in the several particulars of alms, prayer, and fasting, in the succeeding verses. Thus also Augustin ubi supr. So that though the Hebrews sometimes by the word tsadekah, *justitia*, express ἐλεημοσύνην or alms; and so the LXX render Deut. xxiv. 13. Dan. iv. 27. yet it cannot be so interpreted in this passage. Beza. —Mill concurs in this explanation: Tsadekah is here general righteousness. He adds, Cant. et Stephan. β. et plerique antiquorum patrum, inquit Junius, have δικαιοσύνην. Mill ad loc. et Prol. 398.

On the contrary, Grotius takes δικαιοσύνη in the sense of alms as frequent with the hellenists; conjecturing that ἐλεημοσύνη may have been substituted as an explanation of it. Whitby again declares, that he has not been able to meet with any of the Fathers who read δικαιοσύνην, (i. e. of the Greek Fathers doubtless; for Tertullian, Augustin and the Latins, conforming to the Italic version, seem to read *justitiam*.) And Lightfoot states, that he doubts not, Christ used the word tsadekah, or rather its derivative, in the Syriac. But that, as in the O. Test. tsadekah imports righteousness; so, in the time of Christ, the

Jews holding that in alms or charity consisted much of righteousness, it always in popular language imports alms; and that doubtless he used the same Syriac word **ܐܠܡܝܬܐ**, in the three following verses. But if our Lord used the same word throughout, how can St. Matthew be supposed to vary it in the Greek? The verses relate to the same subject; the three latter showing the instances to be avoided, that the alms may not be proclaimed to gain praise of men. Lightfoot; so Whitby, Examen Millii.

In short, the latter opinion limits the import of the first verse to the three which succeed; the former makes it extend to ver. 18. inclusive. Doddridge follows Beza and Mill, whose explanation is plausible; but the reading **δικαιοσύνην** is not perhaps established on any sufficient ground.

V. 1.—*to be seen*] **θεαθῆναι**.—to be beheld and applauded as on a theatre by the spectators. Or. Cust. ad loc.

V. 2.—*sound a trumpet*] Theophylact from St. Chrysostom rightly observes, that this was not a Jewish custom; but only proverbial. Grotius. Lightfoot declares, he has searched the writings of the Rabbins diligently, and can find no trace that they had the custom of sounding a trumpet when they gave alms. It is probably a proverbial expression for making it public. The Jews and Heathens made proclamations and summoned the people by a trumpet. Phavorin. They used it also in their triumphs, and before their theatric spectacles. Whitby. A trumpet belonged to every synagogue. Consult Lightfoot on the Jewish alms ad loc.

The Persian dervises sounded horns, as trumpets, in honour of those who offered them alms. Chardin. Harmer Obs. v. 1. p. 474. but **σαλπίσης**, though justly rendered, as in the margin of the bible, “cause

to be sounded," cannot well perhaps be extended to this sense.

V. 2.—*They have their reward.*] The Jews held, that God punished the evil deeds of good men in this life, to reward them in the next; and rewarded the good deeds of wicked men in this life, that he may punish them in the next. Whitby.

Sir Norton Knatchbull would here take ἀπύχουσι in the classical sense, "they fall short of their reward;" but it is used as in the text. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. Doddridge. Plutarch also, in this sense, has ἀπύχων τὸν μισθόν. Scapula ad voc.

V. 4.—*reward thee openly.*] Chiefly in the next life. Matt. xxv. 34. Luke xiv. 14. 1 Pet. i. 7. Rom. ii. 7, 10. Whitby.

V. 5.—*to pray standing*] The Jews prayed standing, except on occasions of penitence or mourning. Luke xviii. 11, 13. Neh. ix. 5. Hence Rabbi Judah in Musarim says, without תפלה , statio, (i. e. prayer,) the world could not subsist. Thus standing implies prayer, Jer. xv. 1. Job xxx. 20. The term, station, it is probable, may have been hence brought into the christian church rather than from the Roman stations of soldiers, though Tertull. de Orat. c. 14. alludes to them. By synecdoche it is applied to the assemblies themselves. In prayer, the Christians at all times kneeled down, Acts ix. 40. xx. 36. xxi. 5. except on the Sabbath-day, and between Easter and Pentecost. Die dominico jejuniū nefas dicimus, vel de geniculis adorare. Eādem immunitate a die Paschæ in Pentecosten usque gaudemus. Tertull. de Coron. c. 3. et Concil. Nîcen. Can. 20. "That on the Lord's day we do not bow the knee, does symbolically represent our resurrection in Christ." Resp. ad Quest. 115.

apud Just. Mart. p. 468. The cessation of kneeling from after Easter to Pentecost was, for the same reason, to testify their joy at the resurrection of Christ. Yet ἐστῶτες here means only, being. So in Latin, sto, as well as existo; so Matt. xvi. 28. John xii. 29. Mark xi. 25. So Hesychius. Castellio. Hammond. Compare Grotius, Lightfoot, Whitby, ad loc. et ad Mar. xi. 25. Cave, Prim. Christianity, part i. c. 7.

V. 5.—*in the synagogues*] Grotius would from the context extend the meaning of ἐν ταῖς συναγωγαῖς here, to “in circulis,” “in any public concourse.” And thus Hammond, who remarks, that in Matt. x. 17. xxiii. 34. Mark xiii. 9. Luke xii. 11. xxi. 12. Acts ix. 2. xxii. 19. it is a place of judicature; and in the following texts probably any place of public meeting, Matt. xxiii. 6. Mark xii. 39. Luke viii. 41. xi. 43. xx. 46. Acts xxiv. 12.; and that the word not only conveys the meaning of מוֹד, a special congregated assembly, but that Munster’s hebrew of St. Matthew here uses the general word קהל for any assembly. Hammond. And thus Selden (de Synedriis, lib. i. c. 7.) asserts, that in John ix. 22. קהל, coetus populi quicumque sit, is expressed. See note on John ix. 22. infra.

But observe—it is generally allowed that the usual synagogues for prayer were also courts of judicature. The three rulers took cognizance of and punished various offences, as magistrates. So Mark xiii. 9. 2 Cor. xi. 24. Talm. Sanhedrin, cap. 4. fol. 1. Lightfoot, Har. Nov. Test. A. D. lv. vol. 1. p. 802. Hor. Hebr. Note ad Matt. iv. 23. x. 17. And he applies this text to the usual synagogue, and shows by many instances, (Beracoth. f. 69. 3. Maimon. in Tephillah, c. xi. &c.) that the Jews were fond of praying as well in the synagogues as in the streets.

Whatever may have been the primary extent of the word, if the texts quoted by Hammond are examined,

it will probably appear that the synagogue in the time of the N. Test. had one customary and unvaried meaning, in which all those texts are included: excepting James ii. 2. where it is used for a nascent christian oratory, or place of worship. See Note on Matt. ix. 18. *infr.*

V. 6.—*into thy closet,*] in private prayer, as Cornelius. Christ approved of and commanded public prayer for general blessings, as c. xviii. 19, 20. *infr.* and himself frequented the synagogues. Grotius. Whitby.

V. 7.—*vain repetitions,*] βαττολογήσητε. A Greek phrase, to repeat like Battus, who made long hymns full of tautologies. Suidas. Hesychius. (A Battus also appears in Ovid Metam. l. 11, v. 703. Beza.) “As the Heathens do.” In one place in Æschylus near a hundred verses are filled with tautologies; *ἰω, ἰω, φεῦ, φεῦ, ἦ, ἦ*, as invocations of the gods. So 1 Kings xviii. 26. the priests of Baal called from morning till noon. The Ephesians, Acts xix. 34. repeated, “Great is Diana!” for the space of two hours. Hammond. The Jews also have these repetitions. Selden de Syned. lib. i. c. 12. So the hymns of Orpheus. Le Clerc. To the same purpose Grotius and Lightfoot, who refers to Lampridius in Commodus et Severo, and to Capitolin. in Maximin. for instances. Thus to Antoninus, “Antoninus the pious!—the gods keep thee!” was repeated. Gallican. in Avidio Cassio: The repetitions of the Jews were rather the same meaning in different words. Lightfoot.

The Jewish Rabbins lay down as maxims, that “every one that multiplies prayer shall be heard,” and that “the prayer which is long shall not return empty.” Buxtorf. Flor. p. 281. Here, the repetition seems to be in the sense of Ecclus. vii. 14. *μή δευτε-*

ραίσις λόγον, multiply or repeat not words in thy prayer.

There are several instances of repetition in the Scriptures: as, Christ prayed thrice in the same words to be delivered from the bitter cup. He probably sang the usual hymn called Hallel Magnum at the Passover, from Ps. cxv. to cxviii. where there are repetitions, ver. 1, 2, 3, 4. So the prophet Dan. ix. 3, 17, 18, 19. and the Psalmist often, Ps. cxix. "teach me thy statutes;" and Ps. cvii. 8, 15, 21, 31. Ps. cxxxvi.

The repetition forbidden seems to be: *deorum aures contundere*, to stun the ears of the Gods as if they could not hear, *nisi idem dictum sit centies*, (Plautus apud Grotium,) unless the same thing be perpetually repeated.

There are also instances in Scripture of long prayers. Solomon dedicating the temple; and Nehem. ch. ix. So probably Luke vi. 12. Acts xii. 5, 12, 1 Thess. iii. 10. Rom. i. 9. 1 Cor. i. 4. So Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17. Luke ii. 37. 1 Tim. v. 5. These words condemn prayers that are lengthened on the idea of being heard for the much speaking. They show, that long and pathetical entreaties are delusive, while men continue in sin. They probably (comp. ver. 30.) condemn anxious prayers for temporal blessings. So the fathers explain this *Bat-tology*. Origen, of Prayer, p. 63. p. 25. Chrysostom. Theophylact ad loc. and they recommend short comprehensive forms of prayer. Whitby.

V. 7.—*as the heathen*] *οἱ ἔθνικοι*. The usual distinction between the appellation of the Jews and Gentiles (sometimes *τοὺς ἀλλοφύλους*) was *λαοὺς ἐθνη*, *οὐ* et *ἐθνη*. So Acts xxi. 17, 23. The reason is, that *ἐθνη* imports any collective multitude, *λαὸς* an assembly or nation bound by the same laws. Thus God, calling the various *Gentiles* to the covenant or

law of the Gospel, says, he will prepare to himself λαὸς ἐξ ἐθνῶν, Acts xv. 14. Grotius.

V. 8.—*your Father knoweth*] Socrates prayed to the gods simply to grant what was good, they best knowing what properly was so. Xenoph. Mem. lib. i. p. 420. Le Clerc. So the lines from a Poet in Plato, quoted by Addison in the Spectator, No. 207.

Ζεῦ βασιλεῦ τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις
Ἀμμὶ δίδου· τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξει.

See also Juvenal, sat. x. ad fin. See Grotius.

V. 9. *After this manner therefore*] οὕτως οὖν—Not, as Grotius, in similar words; but a direct command to pray in these. Luke xi. 2. “When ye pray, say—” Οὕτως expresses a direct form in various places, as LXX, Num. vi. 23. xxiii. 5. 16. So Isa. viii. 11. and in many other places, οὕτω λέγει ὁ Κύριος, is the same as, τὰ δὲ λέγει ὁ Κύριος, Isa. xxx. 12. and elsewhere.

The disciples request Christ to teach them so to pray, as John taught his disciples, Luke xi. 1. Now it is highly probable that John taught his disciples to pray as the Jewish masters, who gave their scholars a form, called Kaddish magistrorum, from which they did not vary. Whitby, so Lightfoot.

See an excellent comment and dissertation on the Lord’s Prayer in Whitby. It will not admit of being reduced in this abridgment.

V. 9.—*Our Father, which art in heaven,*] Some of the learned are inclined to think, that our Lord, in this divine prayer, deigned to make use of several expressions in the Jewish precatory forms; and bring instances of similarity from them to that purpose.

* This line, in the Anthologia, ends thus:

—— τὰ δὲ λυγρὰ καὶ εὐχαρίων ἀπαλείψει.

Thus we are informed by Lightfoot from Maimonides in Tephilloth, the Sotah, and Joma, that this sublime expression and epithet, אֱלֹהֵינוּ שְׁמַיִם, "—which is in heaven," was very frequent amongst the Jews. In this particular passage this opinion is strengthened by observing, that the same phrase is repeated frequently in St. Matthew's Gospel, c. v. 16, &c.; nor is it ever found in the other Evangelists, except in a parallel place, Mark xi. 25, 26. And St. Matthew writing for the Jews, and often giving the words of our Lord in the Chaldee or Hebrew idiom; as, "the kingdom of Heaven," for, "the kingdom of God;" it may be concluded, that an expression so peculiar to this Evangelist, was not unusual with the Jews of that age. That they called God their Father, see Deut. xxxii. 6—15. Exod. iv. 22. Isa. lxiii. 16. lxiv. 8. adding "in heaven," to contrast with idol worship, Jer. ii. 27. (Lightfoot.)

With respect to other phrases produced, it is difficult to ascertain, if the Jewish prayers, we now have, existed in the time of Christ. They are either the eighteen daily prayers now in use in the synagogues, and to be seen in Prideaux and Calmet; some of which Prideaux holds might be of that age, as they are spoken of as old forms in the Mishna, in Beracoth, c. iv. § 3. (A. D. 180.) or they are gathered from the liturgies and talmudists of yet later authority. There is also a public prayer or benediction used at the opening of their service, and named Kadesch, or the Holy, from the first words. "Hallowed and magnified be thy name, O God! thy kingdom be established, &c." Maimon. in Tephillah. It is esteemed, says Calmet, much the most ancient; and being in the Chaldee language, it may have been, he conjectures, composed at, or soon after, the captivity. Hence, he thinks, our Lord (it is possible indeed, but very uncertain) may have taken the two corresponding

clauses from it. Calmet Dict. voc. Priere. Prideaux, part 1. b. vi. ann. 444. Grotius. Lightfoot. Whitby ad loc. Pere Simon carries the antiquity of these prayers very high: indeed he deems the prayer Kadesch less ancient, because in Chaldean, the language then understood; this implies, that the Hebrew prayers were written when Hebrew was spoken by the Jews, or before the captivity, in his opinion. Hist. Crit. N. Test. part i. c. vi.

The divine condition of forgiveness, "as we forgive trespasses against us," is, without pretence of similarity, solely and exclusively the dictate of the great Author of our redemption.

V. 9.—*hallowed be thy name*:] Isa. viii. 13. xxix. 23. 1 Pet. iii. 14, 15. Sanctum habere. Le Clerc. So Whitby; whom consult on this text, and throughout the prayer.

V. 10. *Thy kingdom come*:]—not the kingdom of glory: but the further extension of the gospel, the kingdom of Christ, throughout the world, Rev. xi. 15. Ps. lxxii. 11. Dan. vii. 14, 27.; and that it may work in believers the fruits of righteousness, and peace and joy in the Holy Ghost, Rom. xiv. 17. Whitby. So Grotius. Le Clerc.

V. 10.—*thy will be done*,]—active obedience, in imitation of the angels, "who do his will," Ps. ciii. 21. is chiefly desired, including doubtless all submissive obedience to the course of God's providence, as ch. xxvi. 42. Luke xxii. 42. Acts xxi. 14. Clem. constit. xiv. 56. See quotations illustrating this disposition of mind, in Grotius. So Whitby. Le Clerc.

V. 11.—*our daily bread*:] The word *ἐπιούσιος* is not known to exist except in this passage in the N. Test. To determine its import and derivation has found full employment for the critics. Some derive

it from ἐπιούσα, "future, or to-morrow's bread;" others from ἐπὶ and οὐσία, "sufficient bread."

Grotius, observing first, that supersubstantialis, as in the Vulgate, cannot properly be expressed by this word; for ἐπὶ in composition has not the import of ὑπὲρ, as ὑπερουσιωδῆ—and that before a vowel the iota is cut off, as ἐπουσιώδες in the Platonists; insists, that the word cannot be derived grammatically, except from ἐπιούσα, 'dies posterus,' Ambr. the coming or succeeding day: that this is strongly confirmed by Jerom's finding $\overline{\text{ܬܡܪ}}$, crastinus, in the Nazarene Hebrew. (So Pere Simon; this Hebrew word meaning "of to-morrow," and thence, 'every day,' Luke. Vulg. quotidianum, resolves all doubts. Hist. Crit. N. Test. part i. c. vii.) Further, that $\overline{\text{ܬܡܪ}}$ extends to all the future time of life, as Exod. xiii. 14. xix. 10. Josh. iv. 6. Prov. xxvii. 1.; and thus αὔριον, Luke xiii. 33. and ἐπιούσιον, to a regular future support for that time: but to show our trust in God, this support is asked, and to be given in future daily portions;—da saltem diurna;—Grotius.—So Lightfoot, and Scapula ad voc. So Caninius apud Bowyer—"To-morrow's bread." So Le Clerc; ἐπειμι is advento, immineo, "bread of the coming day."

Beza, on the contrary, with Mede and Toup, derives the word, not from ἐπίναι, as the Greeks form ἐπιούσα, dies alterum proximè consequens, Acts xvi. 11. "bread for to-morrow;" which is very forced, notwithstanding Jerom's account of finding that sense in the Nazarene Hebrew Gospel; nor is it ἐπὶ and οὐσία, in the sense of supersubstantialis, as the Vulgate, "spiritual bread of the future life," which is inconsistent with σήμερον and καθ' ἡμέραν in the context; but he derives it from ἐπὶ and οὐσία, as the LXX form περιούσιος, rendering it with the scholiasts ἐπὶ τὴν ἡμῶν οὐσίαν ἐπαρκούντα, or with St. Basil in Ascet. def. 242, πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρήσι-

μείντα, "sufficient for our support in the present life." Prov. xxx. 8. To this agrees the Syriac; panem necessarium, 'the bread we have need of.' Beza. And thus Mede. As the LXX forms from περιουσία, 'over being, superfluity; the adjunct. περιουσιος; thus Exod. xix. 5. 'a peculiar people,' is LXX λαὸς περιούσιος, a people, mine in a degree above the rest; so ἐπὶ and οὐσία is 'adequate to being,' sufficient; as, Suidas τὸ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἄρμολον, 'fit for our support.' "Give us, not a superfluous bread, but a sufficient bread, O Lord! this day, or every day;" explained by καθ' ἡμέραν. Mede, p. 125, 86.

Thus Toup also: To derive ἐπιούσιος from ἐπίων ἐπιούσα with Scaliger, Salmasius and Kuster, is not according to the genius of the Greek tongue. It is from οὐσία, like δημοσίος, "bread necessary for our subsistence, daily bread." Toup. Ep. Crit. ad Episc. Glouc. p. 140. Bowyer. So Doddridge. Macknight.

Michaelis, on the other side, joins Father Simon in thinking מחר decisive; and with good reason according to his own idea, that the Nazarene Gospel is the interpolated original of St. Matthew, and this passage not interpolated. Int. Lect. § 90. p. 225. Ed. 1761.

And thus, lastly, Mr. Weston, whose acuteness and elegance of criticism are well known, illustrates מחר, dimchar, "until to-morrow," (and not with a 2, "of to-morrow,") by εἰς τὴν ἐπιούσαν in Josephus Ant. lib. iii. c. 10.; and hence concludes, that τὸν ἐπιούσιον also was intended to mean εἰς τὴν ἐπιούσαν, or εἰς ἄδριον, "until to-morrow." See British Critic, May 1796. Ἡ ἐπιούσα is a usual phrase, Prov. xxvii. 1. LXX. Synes. Scapula; often used by St. Luke in the Acts for the morrow; so that he might have even used it here, as he changed σήμερον into καθ' ἡμέραν, if he had wished to convey that sense. Dimchar, however, though well expressed by εἰς τὴν ἐπιούσαν, may yet be

a forced or improper rendering of ἐπιούσιον. This seems much to depend on the weight to be allowed to the Nazarene Gospel.

The reader will observe how nearly "this day," or "day by day," our daily bread, expresses the sense both of Grotius and of Mede. So that, as Mede truly says, "the meaning in general is indifferently well agreed upon; but much ado there is what this word ἐπιούσιος should signify."

Bread, ἄρτος, includes plainly, as the Latin victus, all articles of subsistence and raiment, as Gen. xviii. 5. xliii. 31, 34. 1 Sam. ix. 7. 1 Kings xxi. 7. 1 Tim. vi. 8. Grotius. Whitby.

V. 12.—*forgive us our debts.*] ὀφειλήματα, debts, the Syriac idiom for trespasses. Beza. See note on c. xxiii. 16. infra. As the Greeks, ὀφείλειν δίκην—and the Latins, pœnas debere. Thus the Hebr. נָשָׂא, a debtor, used for those, pœnæ obstricti, liable to a punishment or forfeiture. So Dan. i. 10. "to endanger his head." Grotius. So Taylor's Concord. voc. נָשָׂא, reum efficere, one liable to forfeit, a debtor. Comp. Luke xiii. 2, 4. xi. 4.

V. 13.—*lead us not*] Suffer us not to be led—Ne nos patiaris induci, as Cyprian apud Augustin. de bono persev. c. 6. See also Augustin adv. Julian. lib. v. cap. 2. Beza. Also Tertull. de Orat. Domin. c. 8. Mill Proleg. No. 705.

V. 13.—*into temptation,*] in the same sense as that c. xxvi. 41. To be, as the Jews express it, brought into the hand or power of a temptation: not the usual trials; nor yet general times of persecution; but such, where God, not tempting to evil, but as a righteous judge, for their over-confidence, or neg'ect of him, withdraws his grace, and suffers men to be

overcome by the power of temptation. Beza. Grotius. Whitby. See note on c. xxvi. 41. infra.

V. 13.—*deliver us from evil* :] from τὸ πονηρὸν, from evil of various kinds ; i. e. grant us strength to oppose it ! referring to the preceding clause ; “ deliver us by thy grace ! ” or, deliver us from, ὁ πονηρὸς, as Tertullian, Origen, and Chrysostom, “ the Evil Spirit,” who is the author of these assaults ; from Satan, ὁ πειράζων, c. iv. 3. Beza. Grotius. Whitby. Of his agency, comp. Gen. iii. 15. Matt. xii. 28. 1 John iii. 8. Hebr. ii. 14. Rom. xvi. 20. Doddridge, sect. xxxv. on Luke iv. 33. n. h.

V. 13.—*thine is the kingdom*,] the Jews in the temple, at the end of their prayers, and in reciting their phylacteries, at the name of God, repeated, “ Blessed be the name of the glory of his kingdom for ever and ever ! ” Lightfoot. A similar custom prevailed, if not amongst the other eastern nations, certainly amongst the Greek Christians ; various forms of whose doxologies, from the early Greek Fathers, as Clemens and Polycarp, may be seen in a note on 1 Ep. Clemen. ad. Corinth. c. xx. edit. Wotton, Cant. 1718, p. 103. In the Vulgate, and in the Latin Fathers, this doxology in the text does not appear. It becomes then a difficult question, whether it was negligently omitted in the Latin copies of the N. Test. often sufficiently faulty, or was interpolated by the Greeks.

The objections to it are nearly thus collected by Mill. It is wanting in the Camb. Vatican and Steph. β. MSS. ; in the Complut. edition, the Vulgate, Arabic, Copt. Sax. versions ; in the Latin Fathers, as Tertullian, Cyprian, Jerom. Chromat. Ambr. Augustin. Of the Greeks, in Origen, Nyssen. the Catech. Mystagog. which is by Cyril, or a later work ; and this when treating of the Lord's Prayer. Jerom,

by his silence, probably did not find it in the Nazarene Hebr. Gospel; nor is it in St. Luke. It appears in the interpolated Apostol. Constitut. lib. iii. c. 18. Chrysostom, Comm. on St. Matthew, is the only one for some centuries who expounds it as part of the Lord's Prayer. It had then found its way into the MSS. as is confirmed also by the Gothic version of that age, and by the Syriac. Mill, edit. Kuster, ad loc. It probably, as the Complut. editors observe, was taken from the Greek Liturgies. Mill. Prol. 886, 1098. And thus Grotius; adding,—it being unknown to the Latins. Beza mentions the arguments; but is doubtful. Note: he appears to have by mistake written Chrysostom for perhaps some Latin Father; asserting, that he does not notice the clause. Le Clerc, stating the question, apprehends the Greek Liturgies rather took it from the ancient copies of the Gospel. Similar doxologies are in 1 Ep. Clem. ad Cor. c. xx. lviii. lix. Le Clerc.

Lastly, Whithy replies to Mill, that this clause is in very many ancient Greek copies; (in truth, in the Alex. MS. and in almost all the rest which we now possess, those who have it not being nearly all specified above;) in the Syriac version, which, says Walton, is nearly of the first century; in the Arabic also, (and so Grotius and Le Clerc, though Mill gives it as wanting,) and the other eastern versions; and is owned in the Greek Liturgies; and was, at least the purport of it, a familiar doxology of the Jews, whence Christ probably took it. See Drusius and Lightfoot. Also he states, that it is very improbable the Fathers of the Greek church should presume, as Mill asserts, to add from the Liturgies to a form of our Lord's own composing; and that only in St. Matthew, and not in St. Luke. It is not unlikely that our Lord, delivering this form twice on different occasions, might omit this clause one of the times; and that the Latin copies,

full of errors, might leave it out in both; lest the Evangelists should seem to differ in a matter so considerable. Further, it is given twice in the Apost. Constit. lib. iii. c. 18. and vii. c. 24. Isidor. Pelusiota, lib. iv. ep. 24. mentions it. Lucian in his Philopatrís seems to advert it. The evidence of Origen is not so estimable, he having also unreasonably omitted "thy will be done!" and "deliver us from evil!" in St. Luke. In fine, Gr. Nyssen and Ambrose do quote this clause; only they join, "the Father, Son, and Holy Spirit," after the custom of the Greeks. Whitby ad loc. et Exam. Millii, lib. ii. c. i. n. 2.

On the whole, it may seem, that the doxology is established by the Greek MSS. and eastern versions; though some of Whitby's proofs, from Lucian Nyssen and Ambrose, are not perhaps so conclusive.

V. 13.—*Amen.*] This is in the Vulgate; perhaps inserted by Jerom: it is wanting in a few Greek copies. Mill. This word may have been inserted, as being usual for the Jews and Christians to answer as a response. Num. v. 22. Nehem. v. 13. viii. 6. 1 Cor. xiv. 16.; but was probably spoken by our Lord, as it is found at the foot of prayers in the O. Test. Ps. lxxii. 19. Le Clerc.

Forms of Prayer prescribed in the Bible are: Num. vi. 23. Deut. xxi. 8. xxvi. 13. Joel ii. 17. Bp. Wilson.

V. 14. *For if ye forgive*] The reader will find the duty and extent of Christian forgiveness stated in Whitby ad loc. See also Grotius, note on c. xviii. 21.

V. 16.—*of a sad countenance:*] *σκυθρωποί.* Vulg. tristes; rectè. So Luke xxiv. 17. and LXX. Gen. xl. 7. Dan. i. 10. Grotius. So Scapula.

V. 16.—*disfigure their faces,*] *ἀφανίζειν,* from

ἀφανής, which imports any thing opposed to *φάνος* splendid, or *φανερὸς* conspicuous. The first and best sense is inconspicuous, which a thing becomes when it perishes or vanishes away: (thus Acts xiii. 41. Hebr. viii. 13. James iv. 14. Doddridge.) Thus it is said, ver. 20. of this chapter, the moth *ἀφανίζει*, makes a thing perish. This sense Suidas and Etym. magnum confirm, as the most ancient. (It is applied metaphorically, "to disfigure;" so, *faciem neglectam, perire, dixit Ovidius*. So, *res adversæ, ἀφανίζουσιν τὰ χρώματα*, colorem delinunt de corpore, efface the colours of the complexion. Euplæa Antiphanis apud Stobæum. Grotius.) The second sense, which is the present, and a hellenism of later date than the first, is opposed to *splendid*, to the anointing the head in the next verse, and imports *soiled*, or *defiled*. The Jews usually anointed the head and face, not only on festivals, Dan. x. 3. 2 Sam. xiv. 2. but customarily at all times, Ps. civ. 15. (So Grotius.) This the mourners omitted, 2 Sam. xii. 20. The face was unwashed, squalid, and neglected. Le Clerc. They also put ashes on the head, 1 Kings xx. 38. Taanith, c. 2. Lightfoot. See Plutarch. Apophth. t. ii. p. 193. de Epaminondâ. The precept is: "But thou, when thou fastest, appear as usual."

In the zeal of that age, Beza applies the personated countenance of the Pharisees to the "*Jesuitas et Capucinos, obstipo vultu et sulphuris vapore infecto obambulantes*."

V. 19.—*rust*,] *βρῶσις*, directly expresses the Hebr. *כֹּסֵף*, from *לָכַס* to consume or eat; for which, Deut. xxviii. 51. the LXX read *κατέδεται*. Hence it is used for the locusts, or whatever strikes and devours the corn, Joel i. 4. 1 Kings viii. 37. Ps. lxxviii. 46. in Greek *βροῦχος*, *ἀκρίς*, *ἐρυσίβη*, in Latin *rubigo*, the rust or mildew which spoils corn. In this sense of

βρωῖς here it may comprehend vermin, that devour corn in granaries; and caterpillars, that eat up other fruits. Thus, 1, garments; 2, corn or fruits; 3, gold or silver, will be alluded to. It is true, to treasure up seems to respect chiefly garments and metals; but *θησαυρίζειν* is properly only *τιθέναι εἰς αὔριον*, 'to lay up for the morrow.' And the notion of *βρωῖς* in the Bible belongs to this rubigo, not to ærugo, or the rust of metals, which is called *ῥῥῖς*, James v. 3. and there used more as setting a mark, or being a witness against hoarding, then as destroying them. Hammond.

The Hebr. *לֶכֶן*, Gr. *βρώσκειν*, extends to any consumption caused even by fire or sword. (So Taylor Concord.) Thus, from the eating into or consuming as the moth, the Syriac here reads *ܠܬܢܢ* for *βρωῖς*, and thus James v. 2. uses *σῆτέβρωτα*. But *σῆς* being already in the text, *βρωῖς* here expresses *ῥῥῖς*, ærugo, the rust that, similar to a moth, consumes metals. Hence they are frequently mentioned together; and Menander enumerates *ῥῥῖς*, et *σῆς*, et *θρίψ*, amongst the *πάντα τὰ λυμαινόμενα*. So St. James, v. 2, 3. *Ἀφανίζειν* here is the *λυμαίνεσθαι* of Menander, and the *διαφέρειν* of St. Luke. Grotius. Beza translates it *erosio*, as a more general term than ærugo. Perhaps Grotius, supported by the Syriac, may be preferred.

V. 20.—*treasures in heaven*,] good works, 1 Tim. vi. 17, 18.; especially charity to the poor, as Luke xviii. 22.

Callidus effracta nummos fur auferet arca:
Quas dederis, solas semper habebis opes.

MART. lib. I.

—thus Menander in Dyscolo, and Xenoph. Cyrop. lib. viii. 19. See the passages in Grotius.

V. 21.—*your heart be also.*] Hence an admonition to estimate things at their due value; τὸν νοῦν προσέχειν—and inquire,

Divitiis homines an sint virtute beati. HON.—See Grotius.

V. 22. *The light of the body is the eye :*] Here the power or faculty of judgment in the mind is compared to the eye in the body ; a similitude not unusual with the philosophers. Thus Arist. Top. i. 14. Ὡς ὅψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ. See quotations from various authors in Grotius.

V. 22.—*be single,*] ἀπλοῦς, qui non fallit, a good or perfect eye, □□; opposed to ὧ, a bad or weak one. Grotius.

V. 22.—*thine eye be single,*] Here it rather is, *liberal*. Ἀπλότης in the N. Test. generally signifies liberality, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13; and in Phavorinus ἀπλοῦς is rendered ἐλεύθερος, free or liberal, and so e contra : (the verb ἀπλόω is, expando, explico, to unfold, or extend.) It is spoken of the eye, as covetousness is “the lust of the eyes,” 1 John ii. 16. It is the language of Scripture, Deut. xv. 9. Prov. xxiii. 6. xxviii. 22. Eccclus. xiv. 8, 9, 10. Πονηρὸς is the reverse to liberal. Eccclus. ut supra. πονηρὸς ὁ ὀφθαλμὸς, ‘the evil eye,’ meaning envious, narrow, or niggardly, covetous. If thine eye be liberal, thy whole mind has christian virtues ; if thine eye be covetous, thy whole mind is selfish and unchristian. Hammond. Le Clerc.

By the single eye the liberal person, by the evil eye the covetous, is intended. This appears from the context. The preceding words are a dissuasive from laying up treasure ; the following, from the love of riches. Also, from the like use of the phrase, the Jews say, “He that gives, let him do it with a good eye,” i. e. freely, liberally. (So Lightfoot.) Thus the

Scriptures; Eccus. xxxv. 10. and ψύχη ἀπλή, the liberal soul, Prov. xi. 25. and James i. 5. 2 Cor. ix. 11, 13. The evil eye is the covetous, Prov. xxviii. 22. Hebr. 'of an evil eye,' Prov. xxiii. 6. Eccus. xiv. 10. Tob. iv. 16. Matt. xx. 15. As the eye gives light to the body, to lead it safely in the way; so the eye, or mind, free of covetousness, and liberally disposed, will be a light to the Christian, to lead him in the way of life. Whitby.

V. 24.—*can serve two masters:*]

—duplici in adversum scinderis hamo,

Huncine, an hunc sequeris: subeas alternus oportet

Ancipiti obsequio dominos——

PERSIUS, Sat.

See many illustrations from the classics in Grotius.

V. 24.—*and Mammon.*] a Syriac word, it is agreed; and as moreover appears by that version in this place. Hence also says Augustin, Sermon. 35. a Punic or Carthaginian word; for the Carthaginians are from Phœnicia and Syria. He expounds it by *lucrum*; and thus Hesychius by θήσαυρον—and in this sense it is used by the Talmudists. Some have surmised it might be corrupted from the Hebr. תרומה, a treasure: or it resembles the Chaldee ܡܡܢ, Dan. xi. 43. Grotius. Others derive it from ܡܢ, to confide in. Macknight on Luke xvi. 13. sect. 95.

V. 25.—*Take no thought*]—Be not anxiously solicitous, μὴ μεριμνᾶτε, Phil. iv. 6. 1 Pet. v. 7.; in the parallel passage. Luke xii. 29. μετεωρίζεσθαι, 'to be of an unsettled and doubtful mind.' Grotius, Beausobre, and others.

V. 27.—*one cubit unto his stature?*] ἑλικία means also age. So Ferrarius explains the Syriac. Πῆχυν ἔνα may apply to a small space of time. Πηχυῖον ἐπὶ χρόνον for a space of time short as a cubit, is, in

Mimnermus apud Stobæum, p. 158, applied to the continuance of leaves, or such slight frail things. A cubit is a considerable height of stature to a body, and with adults impossible. A short space to the age of man is more suitable to the argument. So David, "my days are as it were a span long." Hammond.

Ἡλικία is rather stature, *quantitas scil. corporis*, than age, here and Luke xii. 25. xix. 8. from *ἡλικος* *quantus*. It is used for stature in Aristot. *de plantis*, 1. iv. Plutarch. *de pueris instituend.* Lucian *de verâ narratione et de dea Syria*. Constantin. Porphyrogen. cap. *De castro Chersonis*; et Luke ii. 52. Beza. Grotius.

V. 29.—*in all his glory*] on his ivory throne, called *θρόνος δόξης*, which see described 2 Chron. ix. 17.; and in his royal robes, Grotius; probably white and splendid, and woven with a tissue of silver, as those of Agrippa described in Josephus Ant. xix. 7. which shone against the morning sun, and the people honoured him as a god. White was a customary dress of the eastern monarchs.

V. 30.—*the grass of the field*,] rather, from the context,—“the flowers of the field.” Hammond. Plants are divided in the Hebrew into *עשב* or *דשא*, LXX *χόρτον*, and *דשא* *ξύλον*, Gen. i. 11. Thus Rev. viii. 7. Jam. i. 10, 11. 1 Pet. i. 24. from Isa. xl. 6. where *χόρτος* is *דשא*, herbs or flowers. Grotius.

V. 30.—*the oven*,] *κλίβανον*. Syr. *תנור*, as Gen. xv. 17. Exod. viii. 3. Grotius. The chief consumption of fuel in Arabia and Judea is for their ovens, which they heat with grass, that withers speedily in so hot a climate. Shaw. Harmer. V. 1. p. 264.

V. 30.—*of little faith*!] from *קטני אמונה*, a usual Hebrew phrase of the same import. Grotius. Lightfoot.

V. 34.—*for the morrow,*] i. e. for the future, a Hebraism, מָחָר, see note ver. 11. supr. Grotius. Κακία, properly wickedness, is here the evil, the vexation, as Tertull., ἡττα, LXX. θλίψιν. Grotius. So Eccles. xii. 1. LXX. Beausobre N. T.

CHAPTER VII.

V. 1. *Judge not,*] i. e. severely or uncharitably; as Jam. ii. 13. who opposes ἔλεος to κρίσις. "It shall be measured to you again," i. e. by the judgment of God. Grotius. See Whitby on this text.

V. 3.—*the mote*] κάρφος: rather, in this place, an extremely small splinter or shiver of wood, opposed to a beam. So Hesychius. Grotius. It is a Hebrew proverb. Babyl. Bava. Bathra. f. 15. 2. Lightfoot. Grotius. Doddridge inclines to suppose, as a beam is out of all proportion, that these were only disorders of the eyes. Perhaps unnecessarily; the Hebrew similitudes were plain and coarse. Of adages in the classics conveying the same meaning, as Hor. lib. i. sat. iii. see Grotius.

V. 6.—*unto the dogs,*] By dogs and swine are not to be understood the wicked in general; but those wicked persons only who resisted and blasphemed the gospel, and utterly rejected it; as the Jews, Acts xiii. 41, 46. the Scribes and Pharisees, Matt. ix. 34. xii. 24. Luke vi. 11. Matt. xii. 14. John xi. 47, 53. xii. 10, 11. Matt. xxviii.—Note; this was a proverbial expression. Buxt. Floril. p. 306. Whitby.

V. 6.—*what is holy unto the dogs,*] Clemens Alex. observes, that these symbolical expressions were used

by the ancient sages, the Chaldæans, Hebrews, and Egyptians. From them they were brought by Pythagoras into Greece, who studied in Egypt, and has been conjectured to have been a native of Syria; at least a Tyrrhenian, or a Tyrian; and who had also visited the Jews. It appears further, that he sometimes cited the very words of the eastern philosophers. A precept of his in Plutarch, Vit. Numæ, τὸ πῦρ μαχαίρα μὴ σκαλεύειν, being extant in the same words in the collections of the Arabians. Grotius; where see other examples of similar symbolical phrases by Pythagoras.

V. 6.—*lest they trample them—and rend you.*] Here the swine, the second of the two things mentioned, are first adverted to, or made the first member of the latter part of the sentence by trampling under foot; and then the dogs, who turn and rend; though they are placed first in the former part of it. Thus Matt. xii. 22. “the blind and the dumb both spake and saw;”—rather than the blind and the dumb both saw and spake, as is the regular construction. This arrangement, called ἐπάνοδος or ὑστέρησις, ‘a going back,’ is very frequent with the Prophets, and not unusual in the N. Test. For instance, Matt. xxiii. 16. of swearing by the temple—or by the altar, v. 20. Christ first recurs to the altar, and then to the temple. So c. xxiii. 25, 26. Rōm. ii. 12, 13, 14. xiv. 3, 4, 10. 1 Cor. vi. 11. 2 Cor. ii. 15, 16. Philem. 5. Heb. v. 1—9. ix. 1—6. x. 33, 34. 2 Pet. iii. 4—8. Matt. xii. 15—19. vii. 5—7. Hammond.

V. 7. *Ask, and it shall be given*] A dissertation on Prayer may be consulted in Whitby on this text.

V. 9. *what man is there—*] ἡ τίς ἐστίν.—*H* is here, as frequently at the beginning of a sentence, only the Latin ‘*an.*’ Stephan. et Scapula. ἡ τίς, “is there any

man, &c." Or *τις* for *siquis*; "if there is any man, of whom his son shall ask bread, &c.—(Grotius)—will that man"—*μή* being an interrogative, and not a negative—"give him a stone?" Thus Gen. xviii. 14. *μή ἀδυνατήσῃ*; 'shall any thing be too hard for God?' Also Judg. ix. 9, 11, 13. Jer. xxxii. 27. So Gen. xxvii. 38. and elsewhere. Whitby. *Μή* in this sense has been borrowed by the Gemarists, who say *ו*, numquid. Grotius. Hammond.

V. 10.—*a serpent?*] The Greeks say, ἀντὶ πέρκης σκόρπιον, 'for a fish (a perch) a scorpion.' See Luke xi. 12. et note infr.

V. 12. *Therefore all things*] οὖν, 'therefore,' does not connect these words with the former. It is, says Phavorinus, often an expletive; or only marks transition. Or the words may be thus connected: that as our heavenly Father is kind to us, and to all men, in granting our reasonable petitions; we, says Grotius, ought to imitate him in affording aid to others; this being also only what we expect from them. So Luke vi. 30, 31. . Note; this rule obtained both among the Jews and the Gentiles: Quod tibi fieri vis, fac alteri. Γενοῦ πᾶσιν ὥς σοι θέλεις πάντας. Nilus. So Isocrates ad Nicocl. Orat. iii. So Hillel, "Do not thou that to thy*neighbour, which thou hatest when it is done to thee:" expressed in Tobit iv. 15. . Whitby. Grotius. Christ connects this practical precept with prayer, to show also that exertion, and not supineness, is necessary to attain God's favour:

Τῷ γὰρ ποιοῦντι καὶ Θεὸς συλλαμβάνει. Grotius.

See the precept well explained and limited by Whitby.

V. 12.—*this is the law*] So. c. xxii. 40. Rom. xiii. 8. Gal. v. 14. Grotius.

V. 13.—*at the strait gate:*] Thus Silius Italicus:

Ardua saxoso perducit semita clivo,
Aspera principio, &c.

See more illustrations in Grotius. To this purpose in the Tablet of Cebes: "you may perceive a narrow gate, and unfrequented road, but smooth and easy on the summit, leading to virtue and felicity." Whitby. See note on c. viii. 11. *infr.*

V. 14. *Because strait is the gate,*] ὅτι. "but strait is the gate." The Hebrew ו often signifies, but; and is rendered by the LXX ἀλλὰ or ἀλλ' ἡ, "but," as 2 Chron. xx. 15. Ps. xlv. 3. Dan. ix. 18. Amos vii. 14. and by ὅτι in the sense of *but*, as 1 Kings xxi. 15. מֵת וְ, ὅτι τέθνηκε, not alive, but dead. 2 Kings i. 4. Num. xxvii. 3. and in many other places. See Noldius de Partic. Hebr. p. 404. Whitby. So Heb. viii. 10. Bengel. Yet this is a disjunctive sentence with a repetition of the same word. Enter in at the strait gate; because, ὅτι, wide is the gate that leadeth to destruction; and because, ὅτι, strait is the gate that leadeth to life. The word repeated in the same sentence has probably in both places the same meaning. So Wells. See Bowyer's Conjectures.

V. 14. *Because strait*] ὅτι στενὴ ἡ πόλις. Many Gr. MSS. as the whole sixteen of Stephens, read τί: for which Erasmus would substitute αἰς—and which Grotius shows to import αἰς, hellenistic. But Mill conjectures it to be corrupted from the Latin quoniam, abridged, and mistaken for quâm; as it now appears in the Vulgate; or that the ὁ had been negligently omitted. Ὅτι, quoniam, is clearly declared by Origen to be the true reading. See Grotius, Beza, Mill ad loc. et Prol. 383.

V. 16.—*by their fruits.*] These are plainly their works, not their false doctrines, as has been imagined.

See Whitby. Also the false prophets extend to all false teachers, as Simon and Barjesus, Acts xiii. 6.

"In sheep's clothing;" not in the *μηλοντῆς*, the prophet's hairy mantle, (which is absurd; Doddridge.) but in hypocrisy; as Rom. xvi. 17, 18. Whitby. Grotius.

V. 18. *A good tree cannot, &c.*] whilst it continues good; but both the good and bad tree admit of future change; as Judas, once good; and, Saul, once bad. Jerom ad loc. Whitby. So on the efficacy of the Spirit, see Tertull. de anima, et Chrysost. vii. ad Roman. Grotius.

V. 21.—*doeth the will*] See Grotius, on faith working by love, or the necessity of active obedience, ad loc. and in his note on ver. 24.

V. 22.—*in thy name*] as Acts xvi. 18. xix. 13. Grotius. Origen adv. Cels. lib. i. p. 7. relates that devils were sometimes cast out even by the wicked using the name of Christ. And as the miracles in the name of Jesus are wrought, not to confirm the doctrine or piety of him who doth them, but only the doctrine of Christ; it seems no absurdity to grant that evil Christians may do them in his name. Thus, true prophecies came from Balaam: and Judas had power with the twelve to heal diseases, Matt. x. 1. Whitby. So Grotius.

V. 23.—*profess unto them,*] *ὁμολογήσω*, extended by the hellenists to this meaning, to express the Hebr. *אָמַן*. Grotius.

V. 25. *And the rain*] *καὶ*, or, "although the rain shall descend;"—thus frequently the Hebrew *וְאוּ*. Le Clerc.

V. 25.—*the floods,*] ποταμοί, rightly translated land-floods, or torrents; those formed from tempestuous rain, expressed by χειμάρροι ποταμοί, the winter torrent, in Hom II. 4. So Eustathius ad loc. Hammond. Thus Isa. lix. 19. xxxii. 2.

V. 29.—*as one having authority,*] He did not confine himself in his doctrine, like the Scribes, who were only interpreters of the law, to the law or tradition; but taught as a legislator. Le Clerc.

They are mistaken, as St. Jerom, Theophylact and others, who assert, that he taught “as one having authority,” in his own name; and therefore does not speak as the prophets—“thus saith the Lord;” but in this style, “I say unto you.” For this is contrary to his prophetic office, and his own declarations, that his doctrine was His that sent him. John vii. 16. xvii. 18. viii. 28. xii. 49. xiv. 10. Others think, “his authority,” was his confirming the doctrine by miracles, Matt. iv. 24, 25. So Mark i. 27. Luke iv. 32, 36. But they were astonished, “at his doctrine,” not at his miracles. Others therefore interpret the words thus: He spake as a prophet, having authority from God to deliver his message to them: not as the Scribes, who taught only traditions from their forefathers; as Hillel, Shemaia, Abtalion, &c. Whitby. So Lightfoot ad loc. et Har. Ev. on Mark i. 22.

This great prophetic teacher was expected by the Jews, 1 Macc. iv. 46. xiv. 41. Hence they said, Luke vii. 16. “the Lord hath visited his people.” So c. xxi. 23. Luke iv. 36. ix. 1. Thus δύναμις Θεοῦ ὁ λόγος αὐτοῦ ἦν. Just. Mart. Apol. ii. Grotius.

CHAPTER VIII.

The parallel passages are: Matt. viii. 14—16. Mark i. 29—31. Luke iv. 38—40. Also, Matt. viii. 23—34. Mark iv. 35 to v. 17. Luke viii. 22—37.

V. 2.—*worshipped him,*] fell down before him, Luke v. 12. προσκυνεῖ, προσπίπτει. Hesych. Hammond. See note on c. ii. 2. supra. Instances of the Jews prostrating themselves before their kings and prophets are, 1 Sam. xxv. 23, 41. 2 Sam. i. 2. ix. 6. xiv. 4. 1 Kings i. 23. 1 Chron. xxix. 20. 1 Sam. xxviii. 14. 1 Kings xviii. 7. 2 Kings i. 13. Dan. ii. 46. Whitby.

V. 2.—*Lord,*] Κύριε. This was, says Grotius, a usual address of the Jews to any person, though unknown. John xx. 15. It was also customary with the Romans: Obvius, si nomen non succurrit, dominos salutamus. Sen. Ep. iii. and Mart. Epig. lib. i. ep. 113. Yet here probably the leper used it, אדני, adoni, as a mark of respect and honour. Le Clerc.

The leper probably might esteem Christ a prophet sent from God, with power of healing, and performing miracles; rather than the Messiah himself; which was not yet disclosed by Christ, or rumoured amongst the people. Grotius.

V. 3.—*and touched him,*] Christ was certainly under the law; Gal. iv. 4.; though the Greeks would advance the contrary from this passage, and from his touching a dead body. But neither was touching a leper, or a corpse, absolutely unlawful, though it required purification; and chiefly the Jews themselves held, that their prophets might vary from the ritual law. Neve Shallum, lib. ix. c. 19.; as Elijah, 1 Kings

xvii. 19.; and Elisha, 2 Kings iv. 34. when they touched, as Christ also did, a dead body. Grotius. Whitby.

V. 4.—*See, thou tell no man;*] The reasons why Christ ordered his miracles to be concealed, may have been, 1. here and Matt. ix. 30. in mercy possibly to the Pharisees, foreseeing that they would crucify him, that they might not have full conviction, but do it through ignorance.—2. c. xii. 14, 16. (Mark iii. 12.) where the Pharisees sought to kill him, that they might not cut him off before the accomplishment of his mission; also that he might fulfil the prophecy, Isa. xlii. 1. here quoted: “He shall not strive or cry,”—shall preach the gospel even to the Gentiles, Mark iii. 8. without resisting or contending with those who oppose it.—3. At Luke ix. 21. Matt. xvi. 20. Mark viii. 30. ix. 30. lest it might appear as a compacted or contrived matter, if his disciples witnessed in his favour.—4. Also, as he knew he was to be rejected, and suffer death; that his power of miracles might receive the great addition of his own resurrection before they were proclaimed. So he tells the Pharisees, Matt. xii. 39. they shall have no sign “but that of the prophet Jonah,” referring to his own rising again. Thus at the transfiguration he commands the three disciples to tell it no man till he is risen from the dead; that the whole of the miracles, his meek sufferings, the resurrection, the completion of types and prophecies, might work on the most obdurate. Hammond.—Add, 5. that his mission might be collected rather from the works themselves, than from their being published to the world. Matt. xi. 4.—Also, 6. that the multitude might not run together, and proclaim him king. John vi. 15. Le Clerc. See Basil ad Cæsarienses Epist. Beza.

Two causes especially threatened to impede and shorten the continuance of Christ's public ministry: the eager impatience of the multitude, and the malice of the chief priests and pharisees. The multitude, expecting a temporal king, might, on his miracles being blazoned abroad, and on knowing him to be the Messiah, raise insurrections in his favour. John vi. 14, 15. The chief priests, enraged at his miracles, conspired to ensnare and destroy him before his time. Luke xi. 53. Mark iii. 6. John vii. 30—32. xi. 47—49, 50—57. To avoid these two opposite evils, he developed his mission by just degrees, as he saw expedient. He came as the Messiah, the Son of God; and he pronounced himself, and suffered others to declare him, to be such: yet, for the above-mentioned reasons, he forbade the publication of his miracles by those he relieved amidst the Jewish nation; and also restrained his disciples from declaring him to be the Christ, till his resurrection had taken place. They were not indeed fitted to be witnesses of these great events till they had received power from on high by the Holy Ghost, Acts i. 8. At the same time, when these reasons did not intervene, as with the Gentiles, he freely declared himself to be the Christ; so to the Syrophenician woman, and to those of Gadara, that he might bring them to the true God. At the entrance on his ministry, he suffered and accepted the testimony of John the Baptist, whose express office was to prepare the way for the Messiah, John v. 33. i. 6, 7.: and also the testimony or assertion of the earlier disciples—Andrew, John i. 14.—Philip, ver. 45.—and Nathanael, ver. 49. that he was the Messiah, or the Christ. He afterwards seems to have chiefly reserved the declaration in his own choice; and occasionally did not hesitate to make it, as his wisdom saw most suitable to the course of things, and

the temper of the people. (There appears to be one splendid instance before the Sanhedrim, John v. at an early period of his ministry.) Also he made it, John ix. 35, 37. x. 30, 31. and viii. 24, 28. *ἐγώ εἰμι*, "I am he," i. e. the Christ; comp. Mark xiii. 6. and Luke xxi. 8. with Matt. xxiv. 5.

(So necessary it is to avoid the hasty conclusion which some have made from texts where Christ orders his miracles to be concealed, or his divine origin not to be published by his disciples, that he never himself divulged his mission as the Messiah, or Son of God.) See Whitby, note on c. ix. 30.

V. 4.—*shew thyself to the priest,*] Lev. xiv. 2. Hammond.

V. 4.—*for a testimony unto them.*] to the multitude, that Jesus was the Messiah; as being able to heal leprosy, a disease solely in the power of God. The Jews say, it is not lawful for any but the priest to attempt the cure of it. R. Menachim in Lev. xiii. So Matt. xi. 5. 2 Kings v. 7. Or it may refer to the command of Moses, (Lev. xiv. 2.) It admits also of other senses; but the first suits best with *αὐτοῖς*. Hammond.

V. 4.—*offer the gift—for a testimony*] See thou tell no man that thou wast healed by me until thou hast offered thy gift unto the priest, lest he from envy should deny thou wast cleansed. (So Grotius.) If the man was forbidden to mention the miracle at all, the sense will be: Offer thy gift for a testimony that thou art cleansed. But this word *μαρτύριον*, in all other places, imports a testimony to the truth of Christ's mission and doctrine; as Matt. x. 18. xxiv. 14. Luke ix. 5. And thus that the lepers are cleansed is made the sign of his advent, Matt. xi. 5. It here probably signifies, that, by pronouncing the man clean, they may have a testimony that I am the Christ. Whitby.

V. 5.—*there came unto him a centurion,*] The critics are much divided whether this be the same miracle as that recorded Luke vii. 1. As this is the first point at which the various harmonizers of the Gospels differ in their opinions, and separate as to the order of the narration; it may be premised, that they usually follow the order of St. Luke, induced by an appearance of regularity in his narrative, and by his declaration, Luke i. 3. Sir Isaac Newton, however, has throughout followed the order of St. Matthew and St. John, as being the two apostles and eye-witnesses of our Saviour's public life. This again Doddridge commends, and declares he should on the whole prefer, as he cannot find that these two do in any instance disagree with each other in any of the facts in question. But he thinks it more consonant with propriety to adhere to the declaration of any evangelist, where they assert the order of time themselves; or, if they are silent on that point, to accept the order of the two writers who agree, against that of the third who differs from them.

Of these schemes that of Doddridge is the most cautious and temperate. But the whole subject is embarrassed with difficulties. It is evident there can be no harmony formed without some strong transpositions taking place in some of the evangelists. Yet the narrations are so concise, and differ so frequently in minute particulars, (which difference indeed adds great strength and credence to their history,) that the proofs of their order depend on very slight notices and uncertain probabilities. At the same time, some harmony, or course of coincidence, is very useful for general conclusions. Perhaps, therefore, it may be recommended to pay the chief present attention to the separate narrations in the Gospels;—not to exhaust the time and spirits on efforts to adjust critically this nice subject; but to make use, for general purposes,

of any harmony formed by an approved writer—and to discuss at more leisure, and at a more advanced period, the points which may then demand it. See note on Luke vi. 20. *infra*.

Of the present miracle, see note on Luke vii. 2.

V. 6.—*lieth at home*] βέβληται—lieth without power of motion; as one ^{ῥῆμα} laid forth. Lightfoot. Beza. So ver. 14. and c. ix. 2. Hence it might be not only a palsy, but an ἀποπληξία, which Celsus says in his time was named also παράλυσις, and which the ancients explained by stupor vel resolutio corporis totius. (Scapula.) Grotius. Or he might not be strictly paralytic, but have violent convulsions, or rheumatism; it is sufficient that he had lost the motion of his limbs. Lamy. Ap. Bibl. b. iii. c. vi. p. 466.

V. 6.—*tormented*.] Βασανίζεσθαι. Not so much tormented, as affected, or punished, with the palsy. It means also to imprison, coerce; βασανιστά being lictors, or gaolers. Hammond. But see note on c. xviii. 34. *infra*.

V. 8. *The centurion*] The centurions were usually stationed in the towns of the Roman provinces, to preserve order. So Josephus of the Emperor Vespasian. Grotius.

V. 9.—*under authority*,] ὑπὸ ἐξουσίαν, under authority myself, and having soldiers also under my command: εἰμι—καὶ λέγω, for ὅν λέγω, is an hebraism, as Rom. vi. 17. *infr.* xi. 25. xviii. 21. Grotius.

V. 10.—*so great faith*,] There are, says Hammond, five acceptations of faith in the N. Test.—(1.) Believing Christ's power to cure diseases; so here, c. ix. 22. Acts xiv. 9.; so also the disciples believing they had the delegated power of curing them. Matt. xvii.

20. xxi. 22. Mark xi. 24. 1 Cor. xiii. 2.—(2.) Believing what is revealed by God, called “faith in God,” Hebr. xi. 3, 30, 31. or, “faith in Christ,” after he appeared, Rev. xiv. 12. 2 Thess. ii. 13. So, weak in faith for want of light, Rom. xiv. 1. 1 Thess. iii. 2, 5. 2 Thess. i. 3. James ii. 1. Jude 3. Rom. i. 5. Acts vi. 7. and xiv. 22. Luke xviii. 8. xxii. 32. —opposed to the Mosaical law in Rom. iii. 27, 28. iv. 13.—comprehends Christ’s precepts Rom. xvi. 26. and promises Gal. iii. 14. 1 Cor. xv. 14. Hebr. xi. 1.—(3.) The dictates of conscience assured of the lawfulness of actions, Rom. xiv. 22, 23. Hebr. x. 22.—(4.) A confidence in prayer, Jam. v. 15.—(5.) It imports, πιστός being taken not for believing, but faithful, fidelity of God to us in his promises, Rom. iii. 3.—of man to other men, as, servants to masters, Gal. v. 22. Tit. ii. 10. So Matt. xxv. 21. Luke xix. 17. 1 Cor. iv. 17.—of men to God, 2 Tim. iv. 7. See also Hebr. xi. 17. and iii. 2. 1 Tim. i. 12. Rev. ii. 10. So ἀπιστος, Luke xii. 46. comp. with Matt. xxiv. 51. It in this sense denotes sincerity of resolution towards a christian life, 1 Pet. i. 7. and Phil. i. 29. So the instance of Abraham. This is the faith, James ii. 18, 20. which, if sincere, but not yet tried, is opposed to works only, as they are the actual performance to be shown by them when time is given. So the faith of the thief on the cross. Cyril of Jerusalem. It is either thus opposed to works, as a less to a greater and more complete, James ii. 22.; or as unsincere, and then it is opposed to them, as πίστις and βίος, faith and life, are ordinarily opposed by the Fathers. Lastly, it is sometimes used in a more general sense, for believing the doctrines of God and Christ; whether acquired by experience, James ii. 19. by ocular demonstration, John xx. 25. or from relation, as when said “to come by hearing.” Hammond.

The first signification of πίστις amongst the Greeks was, trust or confidence, fiducia. Hence it came to be applied to that faith, or credence, which we grant to affirmations that do not come under our own knowledge, or of which we have not mathematical demonstration. As religious and divine objects in almost every nation are of this kind, πίστις came peculiarly (κατ' ἐξέχην) to signify belief or persuasion in what relates to religion. So Ælian. Var. Hist. lib. ii. c. 31. "the barbarous nations ἐπὶ τούτων ἰσχυρὰν ἔχοντες τὴν πίστιν—having a firm belief in the gods, &c."

When the Jews began to write in Greek, they used πίστις in the same sense of belief in their scriptures. So Eccles. i. 27. xlv. 4. and 1 Macc. iii. 13. ἐκκλησία πιστῶν, a band of the Jews. The Christians applied the word to a belief in Christ, in opposition to the unbelief of the Gentiles and of the Jews. In all cases πίστις imports belief or persuasion; and according to the various subjects on which it is exercised, different heads or distinctions of faith may be enumerated. Le Clerc.

Further; it is very material to observe, that faith in Christ cannot be considered in its true light, except as connected with the influence of the divine grace; both as causing it at first to spring in the mind of the unbeliever, and as awakening and renewing it; 'preventing,' guiding and strengthening all its operations, in the production of its proper fruits of charity and goodness (Gal. v. 6.) in the mind of the Christian.

V. 11.—*shall sit down*] ἀνακλιθήσονται. The Greeks and Romans reclined on couches at table, which this word imports. In very early times, as of Joseph's brethren, Philo, p. 433. also Eccus. xxxi. 12. the Jews sat at meat; but before the time of Christ the custom of reclining or lying on couches was intro-

duced, (see note on c. xxvi. 20. infra.) So on the grass, in the open air; see Cic. de Off. lib. iii. Story of Canius. Thus Mark vi. 39, 40. where *πρασιαί*, in ranks, means in small divisions; as the Scholiast on Homer explains Il. H. *ἐνθα δὲ κοσμηταὶ πρασιαί*. At their banquets, the chief person lay at the upper end of the couch, the head of the next touching his breast. Thus St. John, xiii. 23. lay at supper in the bosom of Jesus. John xxi. 20.; which was both a mark of dignity or precedency, and of our Saviour's love. Luke xvi. 23. John i. 18. xiii. 25. Hammond.

Christ appears here to have used this allusion to banquets, in compliance with the usual metaphor of the Jews; which prevailed also amongst the Greeks. (But it may be doubtful whether the Jews, as Le Clerc apprehends, borrowed the notion from them.) These last raised their ideas of happiness on feasting, and banquets with the gods. Ixion and Tantalus, whilst living, were said to feast with the gods, to express their regal luxury and felicity. Pindar ex Olympion. Od. 1. So Empedocles of the state of the just:

Ἀθανάτοις ἄλλοισιν ὁμέστιοι, ἐν δὲ τραπέζαις
Εὖνιες—

“ With the Immortals at their festive board.”

Epictet. Enchir. c. xxi. *ἔσθῃ ποτὲ τῶν θεῶν ἄξιος συμ-
πότης*: “ You will be in due time a worthy guest of
the gods.” Le Clerc. Macknight.

V. 11, 12.] To lie down with Abraham, &c. in the kingdom of heaven, doth not here signify, certainly to enjoy everlasting happiness with them, but only to become the sons of Abraham through faith; to be admitted into the christian religion, and be heirs according to the promise made to him. Gal. iii. 7, 9, 14, 29. Of the promise, see Gen. xii. 3. xxvi. 4.

xxviii. 14. So Gal. iv. 28. The believing Gentiles shall be heirs of the promises made to the Patriarchs; the unbelieving Jews shall be deprived of these blessings. These Jews, Rom. ix. 31, 32. xi. 7. Heb. iii. 18, 19. iv. 2, 5. are they who seek to enter, and shall not be able, because the master hath shut his door, Luke xiii. 24, 25. Matt. xxi. 43. Luke xiii. 26.

The banquets of the ancients, especially the nuptial feasts, were in the evening. See Luke xiv. 16. Rev. xix. 7. Matt. xxv. 6. The house was filled with lights, Athenæus, lib. xv. p. 699. Plutarch. Symp. lib. iv. q. 93. They who were shut out were in darkness, ver. 12. Matt. xxii. 13. xxv. 30. exposed to cold and hunger; hence there shall be weeping, and wailing, and gnashing of teeth. Matt. xiii. 42. Luke xiii. 28.

The guests entered by a gate designed to receive them. Hence Christ, by whom we enter in to this marriage feast, compares himself to a gate, John x. 1, 2, 7, 9. This gate, on the coming of the guests, was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. Hence our Lord exhorts the Jews to strive to enter in at the strait gate, Matt. vii. 13, 14. Luke xiii. 24. i. e. into the kingdom of the gospel, before it was taken from them. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the virgins, Matt. xxv. 11. So Luke xiii. 24, 25. Whitby.

This outer darkness, with the wailing, &c. metaphorically implies a state the most opposite to that of heaven and light; as Ps. xlix. 19. Josephus B. J. lib. iii. *ἀδην σκοτιώτερον*. St. Peter, 2 Ep. ii. 17. *ὁ ζόφος τοῦ σκότους*, and Jude, ver. 6. *ὑπὸ ζόφῳ*. Thus also Æschylus, *τάρταρος νεβρὲν αἰδοῦ*. So Theophylact.

Grotius. Hence the repetition of the article, (τὸ ἐξώτερον) to give force to the word in this sense. Beza.

V. 13.—*Go thy way* ;] For the Hebrew וָ, as a term of assent, the LXX use πορεύου, 1 Sam. xvii. 37.; or βάδιζε, 2 Sam. xiv. 8. Thus ὑπάγε, Mark v. 34.; πορεύου, Luke vii. 50. &c. The Syriac ܐ in this place is an interjection of the same kind. Grotius.

V. 14.—*Peter's—wife's mother*] Brugensis says, Peter alone was married; but the interpolated Ignatius ad Philad. sect. 4. mentions Peter, Paul, and other apostles. St. Basil περὶ ἀποταγῆς βίου, tom. ii. p. 234. speaks of Peter, and the rest of the apostles. St. Ambrose, in 2 Cor. xi. saith that all the apostles, except John and Paul, are said to have had wives. See many other testimonies in Cotelierius's notes on Ignatius, Ep. Philad. Whitby, and his note on 1 Cor. vii. 8. and ix. 5.

Peter and Andrew were of Bethsaida, John i. 44. Grotius conjectures, this was the house they occasionally resorted to at Capernaum, belonging to the mother-in-law. Or, with Lightfoot, it may be supposed, that Peter, with Andrew his brother, had removed there for the conveniency of his trade of fishing, or after his marriage. So Macknight.

V. 16. *When the even was come*,] See Mark i. 32. It was the even, after the Sabbath-day was concluded, when the Jews were no longer fearful of violating it: the even, on which the day after the Sabbath began, Lamy, b. i. c. v. p. 104. 4to ed. That the Jews began their day from the evening is well known; of their thus beginning the Sabbath, see Lev. xxiii. 32. Neh. xiii. 19. Whitby. See Lightfoot ad loc. et Har. Ev. who gives from Maimonides in Schab. c. 3.

instances of their trifling exactness; particularly in forming two sunsets, the one earlier, the other so late as when three moderate stars at least may be perceived, when the Sabbath is fully commenced. See also Whitby.

V. 17.—*took our infirmities,*] The passage from Isaiah, liii. 4. is principally fulfilled by Christ's bearing our sins in his own body on the cross, and so applied 1 Pet. ii. 24. Here it is applied to his healing the sick. Both these kinds of 'bearing our diseases' were requisite in our High Priest, Heb. v. 1. iv. 15. Hence it appears, that a prophetic scripture may belong to two or more events, besides the literal one. Hammond.

V. 17.—*by Esaias—saying, Himself took our infirmities,*] τὰς ἀσθενίας ἡμῶν. The Hebrew, in Isa. liii. 4. has לָקַח, i. e. νόσους, μαλακίας, πληγὰς ἡμῶν: the LXX has ἁμαρτίας ἡμῶν: (proprie admodum, says Grotius, respicientem sensum secundum et pleniores.) The Jews looked upon diseases, and bodily infirmities, as punishments of sins; and therefore often expressed the former by the latter: vide Targum in loc. 1 Pet. ii. 24. The other member of the text, καὶ τὰς νόσους ἐβάστασεν, is in Symmachus, καὶ τοὺς πόνοὺς ὑπέμεινεν, in the Hebr. וּמַכְאִיבוֹתֵינוּ סָבַלָם et dolores nostros bajulavit eos. Ar. Montan. (כָּאֵב, suffering, or grief, is also bodily pain. Gen. xxxiv. 25. Job xiv. 22. Taylor Conc. root 817.) In the LXX it is, καὶ περὶ ἡμῶν ὁδυνᾶται; which shows, says Dr. Owen, how little attentive the Greek translators were to the letter of the text, so that they expressed the meaning of it. Owen's Modes of Quot. No. xviii. p. 31.

This is one of the places, whence commentators conclude, that a prophecy may be an accommodation, though not according to the intention of the prophet. But it seems without just ground: for the Jews

themselves applied this prophecy to the curing of diseases; and as Christ, by the healing of diseases, took away the temporal punishment of sins, (see note on c. ix. 2.) and said to some that he healed, "thy sins be forgiven thee,"—why may not this prophecy be twice fulfilled, when by removing the diseases he removed the temporal punishment of their sins—and when by suffering on the cross he procured them a full remission? Whitby. So Grotius.

What is remarked by Whitby from Lightfoot, that the Jews interpreted "bearing our infirmities," of Christ's personal sufferings—and the words "stricken of God," of leprosy; and hence supposed the Messiah in his state of humiliation was to be severely afflicted, even as a leper מל, quasi leprosum, Vulg. St. Jerom. ἀφήμενον, ἐναφὴν ὄντα, Symm. et Aquila; now ἀφὴ is the colour of leprosy. Hesych. Phavorin. Suid. (See Pearson on the Creed, art. iv. p. 182. n. ed. 1692.) shows that the Jews occasionally could sufficiently apprehend the prophecies relating to the suffering state of the Messiah. Grotius would apply ἐβάστασεν only to the inconveniences Christ suffered from his labours amidst the multitude; as Heb. כבס, et Syr. ܬܫ; so Rom. xv. 1. This seems slight and feeble. It is to be observed, that ver. 10. of the prophecy fixes it, in its highest import, to Christ's being an offering for sin, a peculiar victim. See Le Clerc ad Isa. liii. 4.

V. 18.—*depart unto the other side.*] Christ avoided keeping the multitudes long together, to prevent sedition; especially as they esteemed him to be the Messiah. How ready the Roman governor, Pilate, was to receive any accusation of that kind from the Jewish rulers, see in the account of his administration in Josephus. Le Clerc.

V. 19.—*Master, I will follow thee*] It should seem

that the Scribe, seeing the miracles, would attach himself to his sect, in hopes of sharing in the gain and honour they must speedily confer; or, apprehending him to be the Messiah, wished to share in the advantages of his temporal kingdom. (Le Clerc.) But Christ, by declaring his poverty, instantly repressed his self-interested views. Grotius.

V. 20.—*The foxes*] The δεινότης in this comparison appears in a fine passage somewhat similar to this, in the Life of Tiberius Gracchus in Plutarch: “The wild beasts in Italy have their places of repose and refuge, τοῖς δὲ ὑπὲρ Ἰταλίας μαχομένοις καὶ ἀποθνήσκουσιν αἶρος καὶ φωτὸς, ἄλλου δὲ οὐδένοιο, μέτεστιν, ἀλλ’ αἰοικοὶ καὶ ἀνίδρυτοι μετὰ τέκνων πλανῶνται. Grotius.

V. 21.—*another of his disciples*] Clem. Alex. mentions a tradition, that it was Philip. Grotius.

V. 22.—*the dead bury their dead.*] Antanacsis is a figure in rhetoric, whereby authors of every description affect to use the same word twice in a sentence, though in a different sense. Jeremiah xxxiv. 17. mentioning the word ‘liberty,’ then follows ‘liberty to the sword.’ Isaiah, lxxv. 11. “drink offerings to that number; therefore I will number you with the sword.” Matt. v. 19. xii. 50. 1 Cor. viii. 2.; of the knowing of God, ver. 3.; “he is known of God,” i. e. approved by him, Gal. iv. 9. Rom. xiv. 13. Rev. xxii. 18, 19. Ps. xviii. 26. Thus here on the mention of the dead father, Let the dead, i. e. others (perhaps those yet unconverted) do that office. It partook probably of the nature of a proverb. Hammond.

Οἱ νεκροὶ, ‘the dead,’ in Scripture, are often, in a spiritual sense, those dead in trespasses and sins. Eph. ii. 1. Col. ii. 13. So 1 Tim. v. 6. Rev. iii. 1. This

was a proverbial phrase with the Jews. Maimon. more Nevoch. lib. i. "The wicked are dead while yet alive." So Philo, Leg. Alleg. lib. i. p. 45. dead to happiness, τέθηκε τὸν εὐδαίμονα. Whitby, note on 1 Pet. iv. 6. Thus Clem. Alex. The philosophers esteem them dead, who subject the mind to sense. Thus Philo; dead to virtue, alive to evil. Thus also the Jewish and Arabian writers. Origen contr. Cels. lib. iii. p. 142. ed. Spencer, acquaints us, that in the school of Pythagoras, who took this idea of spiritual death from the Easterns, and borrowed much from the Jews, τὰς τῶν Ἰουδαίων δόξας μιμούμενος, Hermipp. Cenotaphs were placed for those who had abandoned his philosophy to return to the pleasures of the world. The sense conveyed in the text is: Turn not aside to temporal affairs, but leave them to those solely attached to them. Grotius. Whitby.

V. 24.—*a great tempest*] σεισμὸς μέγας. יָמָה וָסֶף. Jonah i. 4. Morti fluctus. Virg. So motum mare, quati æquora. Grotius. A kind of hurricane. Dodridge.

V. 26.—*of little faith?*] See Whitby ad loc. on a weak or deficient faith.

V. 27.—*and the sea obey him?*] This was often the epithet of the Deity: "He stilleth the raging of the sea." Ps. lxxv. 7. cvii. 25. No wonder they conceived there must be a divine power in Christ. Grotius. Whitby.

V. 28.—*exceeding fierce,*] χαλεποί, i. e. ὄμοι, a word of great force; of which Plato in Protagora. Beza. So of animals, κύνας χαλεποί. Xen. Anab. lib. v. and of men. Isocr. Thuc. Aristot. &c. Scapula.

V. 28.—*out of the tombs,*] It appears from Jose-

phus, J. B. lib. vii. c. 23. and Justin Martyr, Apol. ii. ad Antoninum, that the Jews and early Christians were persuaded, that the departed souls of wicked men seized upon and inhabited the living, and caused them to become demoniacs. See J. Mede, p. 30. Disc. vi. And thus Hammond: It was usual for the demons to abide in the tombs, to confirm men in the vain persuasion of the souls of men after death being turned into devils. See Hieron. Magius Miscellan. lib. iv. c. 12. (So Theophylact.) On which Le Clerc observes, that Hammond seems to advert to the Platonists, who, as Synesius Hymn. iv. 47. had the idea of demons, whom he calls *τυμβόνομοι*, wandering near tombs. But apparently the two possessed men were accidentally there; (they found shelter, and avoided the crowds.) Le Clerc. This was frequent; for it is one of the marks of demoniacs in the Jewish writers, that they lodged in the tombs. Hieros. Tru-moth. fol. 40. 2. Lightfoot. The tombs were often caves dugged out of rocks, where persons could find shelter; and thus robbers, Josephus acquaints us, were accustomed to lurk there. Macknight.

In Barbary, cupolas or vaulted chambers of three or four yards square are over the tombs. Harmer's Obs. V. iii. p. 425, 450.

V. 29.—*to torment us*] See note on Mark v. 7. *infra*.

V. 31.—*the devils besought him,*] Some are of opinion, that the demoniacs in the N. Test. were only persons afflicted with strange diseases; convulsions, the falling sickness, &c. But this notion may be evidently confuted, 1. from the Scriptures and Eccl. writers, who make a constant and plain distinction between the curing of diseases and the casting out of devils. So Matt. iv. 24. x. 1. Luke iv. 40, 41. "The

Christians," saith Irenæus (lib. ii. c. 56, 57.) "truly cast out devils, and heal the sick by the imposition of hands." So Origen contr. Cels. lib. i. p. 34. "How many," saith Tertullian (ad Scap. p. 4.) "have by us been healed or freed from devils!"—2. From the circumstances relating to them: as, that Christ suffered them not to speak, because they knew him, Mark i. 34. to be Christ, Luke iv. 41. and said, "Thou art the Son of God." That they expostulate with Christ, and entering into the swine hurry down into the sea, and beg they may not be sent out of the country; they acknowledge also their name to be Legion. Mark v. 1—14. Luke viii. 27—33. That these sayings are the effect of a disease, or that Christ spake thus to a disease, is too absurd for belief. 3. Also because Christ puts questions to them, or enjoins them silence, and to come out of a man, Mark i. 25. Luke iv. 41. Mark ix. 25.—4. From their symptoms, as their great strength, and their fear of being destroyed and sent into the abyss, &c. It cannot be objected that demoniacs were not known before the coming of Christ: for the falsehood of this suggestion, that they were not known amongst the Jews in former ages, hath been proved by the plain testimonies of Josephus, (Ant. lib. viii. c. 2. p. 257.) Justin Martyr, (Dial. p. 311.) and Irenæus, (lib. ii. c. 5.) in (Whitby's) general preface to the Epistles, vol. 2. p. xxxi. edit. 1692. and amongst the Heathens, from Plutarch Sympos. lib. i. c. 5. Lucian Philops. Justin Martyr ubi supr. and Origen lib. 4. So that the Gospel history was never objected to by Jew or Heathen on that account.

The idea (of J. Mede and others, Disc. vi. p. 29, 30.) that the demoniacs were only mad, or lunatics, founded on John x. 20. and Matt. xvii. 15, 18. is sufficiently answered in the foregoing arguments; there being a constant and plain distinction preserved

in the N. Test. and in the Fathers, between the curing any natural disorders, and the ejecting of demons. Whitby. See note on Mark v. 7.

V. 31.—*suffer us*] ἐπιτρέψον. He sent them no otherwise than by permitting them to go into the herd; as Mark v. 18. One of many reasons that Christ permitted the evil spirits to enter into the swine, may have been to convince the Greeks of the sacredness of the Jewish laws, which they ridiculed. Various instances of this ridicule are given from the classics by Grotius; and some applications from Philo, Barnabas Apost. 2 Pet. ii. 22. Lactantius de Instit. lib. iv. c. 17. of the mystical sense of the prohibition, i. e. ne vitam porcorum imitarentur; not to be immersed in sensuality like this animal. Grotius. Whitby. The Heathens held, as in Plutarch, that the flesh of swine was omnium justissimus; as of no use, till dead. So Plato, Æsop. Anaxandr. See also Juvenal and Persius. Grotius.

V. 31.—*herd of swine.*] As the cure of demoniacs is peculiarly subject to collusion, God seems to have permitted the exertion of supernatural agency on these animals, who it is self-evident could not be confederate in fraud, (nor any disease be pretended,) chiefly to evince the reality of these demoniacal possessions. Doddridge, § 70.

V. 34.—*depart out of their coasts,*] lest he should send some farther judgment upon them; a natural apprehension of a probably licentious people, from so holy a prophet. Doddridge.

CHAPTER IX.

The parallel passages are : Matt. ix. 1—17. Mark ii. 1—22. Luke v. 17—39. Also, Matt. ix. 18—26. Mark v. 22—43. Luke viii. 41—56.

V. 1.—*his own city.*] Capernaum, as Mark ii. 1. Comp. Matt. iv. 13. Whitby.

V. 2.—*thy sins be forgiven thee.*] Our Lord speaks here, not of the remission of the eternal punishments, but of the temporal punishments inflicted for sin : 1. because this remission is obtained by the faith of others ; “ their faith ;” which only can prevail in things temporal : and, 2. because it is said to be as easy to forgive them, as to heal the disease. This could not therefore be remission of sins in the highest sense ; for the apostles and disciples had power to cure diseases, yet not to remit the eternal punishments. John ix. 2. v. 14. So Deut. xxviii. 21, 22. Isa. xxxiii. 24. It is also usual in the Old and New Test. to intimate deliverance from corporal diseases by remission of sins, 2 Sam. xii. 13. 2 Chron. vii. 14. So Matt. ix. 22. Comp. Mark v. 34. Whitby.

Perhaps this reasoning may not appear quite conclusive ; and the opinion of Lightfoot, Grotius, and the elder critics may be thought as satisfactory. *Θάρσει τέκνον*,—Christ speaks, says Lightfoot, from tenderness, to cherish his singular faith. It is said that Jesus saw “ their faith ;” but it cannot be so much as surmised but that the sick man had faith as well and as vigorous as they. But how could the forgiveness of his sins have influence on his disease ?

It arose, as Isa. xxxiii. 24. from God having sanctioned¹ his law by the judgments of sickness, &c. denounced Deut. xxviii. 22. Thus, when there was no express law to put offenders to death, they delivered them over to those curses God had thus denounced, (so Grotius.) as Num. v. 27. This seems the giving up to Satan, or to his power of afflicting, usual with the Jews; and so Luke xiii. 16. xi. 14. 1 Cor. v. 5. The phrase, "whether is it easier to say?" implies, to realize the words, i. e. which is it easier for me to say with real effect? Now it would have been easier, saith Christ, to have said, "Rise, take up thy bed and walk;" for that any prophet, or person endued with the gift of miracles, might have done. But I have said, continues our Lord, "thy sins be forgiven thee," purposely that you may notice by the effect that is to follow them, that I have power to forgive sins: the miraculous cure is the proof that I can forgive them. He perhaps also prefers this mode of expression, to show the Pharisees, who relied on legal righteousness, that it was the work of the Messiah to save his people from their sins, Matt. i. 21. Lightfoot, Har. Ev. Add from Grotius—The man was conscious his disease was inflicted for his sins, as John v. 14. 1 Cor. xi. 30. To give him hope of cure, Christ benignly says, 'Despair not of relief—thy sins, the cause of thy malady, are forgiven thee; and you may well look for it.' Grotius. See also Dr. Owen on the Miracles; or quoted in Rider on Mark ii. 5.

Here it appears that the forgiveness of sins was full and real, and extended to the remission of their final punishment, being either of those sins for which the disease was inflicted, or in general of the convert's sins to the time of this first manifestation of his faith. To judge of the arguments, the authors, at least Whitby and Lightfoot, should be consulted.

V. 3.—*This man blasphemeth.*] i. e. impiè loquitur; for in this sense βλασφημεῖ is peculiarly used by the Evangelists, and so twice in Plato, in Alcibiade, and in lib. ii. de Rep. ad fin. Otherwise it is usually, in classical Greek, maledicere, calumniare. Beza. See Scapula ad voc. et note ad Marc. vii. 22. infra. It is applied to speaking injuriously of God, by Menander:

‘Ο λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ·
Τὴν εἰς τὸ θεῖον δὲ μελετᾷ βλασφημίαν.

And so the Pythagoreans, as Hierocles. But here it is to assume his power: for, from the whole tenor of the Scriptures, the Jews held that none could forgive sins but God alone, Isa. xlii. 25. Exod. xxxiv. 7. and 2 Sam. xii. 13. (Grotius on Mark ii. 7.) And thus Matt. xxvi. 65, where Jesus is supposed by the Pharisees to have unjustly assumed to be the Messiah. And doubtless whoever should have falsely arrogated to himself this power, ‘in Deum esset contumeliosus.’ Unhappily the Pharisees, whose duty it was to have examined the ancient prophecies, and the miracles of Jesus, formed their conclusions on his being sprung from Nazareth, and such futile objections; as John i. 46. vii. 52, 27. Matt. xiii. 55. Mark vi. 3, Grotius ad loc. et ad Matt. xxvi. 65.

In truth, Christ showed as forcibly by another miracle, to which they did not advert, that he then assumed and exercised the power of God—by manifesting that he knew the thoughts of their hearts; which the Scriptures always esteemed, no less than remission of sins, to be peculiar to the Deity. See 1 Sam. xvi. 7. 1 Chron. xxviii. 9. 2 Chron. vi. 30. Ps. vii. 9. Jer. xvii. 10. Grotius ad Marc. ii. 7. It is observable that this knowledge was held by the Talmudists, who objected the want of it to the im-

postor Barchochebas, as a token of the Messiah. Grotius.

V. 6.—*hath power*] Irenæus, lib. v. c. 17. "He received power of remission of sins, from his Father, as God and man." Hence also Novatian, c. 13. *merito Christus est Deus*. See note on c. ii. 2. Whitby.

V. 9.—*Follow me.*] It cannot be concluded, from Matthew's silence of such events, that he had not seen Christ, and was converted before in his heart: as it cannot, from the same silence in Matthew's Gospel, be concluded, that the other apostles had not seen miracles before they were called. Le Clerc.

V. 10.—*at meat in the house,*] i. e. Matthew's house, Mark ii. 14. Luke v. 29. Hammond Paraph.

V. 10.—*publicans and sinners*] The tax-gatherers, or rather farmers of the revenue, were infamous amongst the Jews, partly as they were obliged to converse with the Gentiles, (which seems to be implied by sinners here, as Gal. ii. 15. so publicans and heathens, i. e. Gentiles, c. xviii. 17.) and also from their exaction. So Artemidor. *Ὀνσιροκρ.* lib. iv. c. 44. et 9. "The publican's trade is dirty and sordid." So the poet, *πάντες τελῶναι, πάντες εἰσιν ἄρπαγες*: "All publicans are thieves." So Theocritus apud Musonius. Thus the Hebrew proverb: "Take not a wife from the family of a publican." Hammond. Publicans and sinners were looked upon as heathens. Comp. Matt. v. 46. Luke vi. 32. Of the publican's character, as rapacious and exacting, see also the Scholiast in Aristophanes, p. 300, 301. and Suidas. Cicero Ep. ad Quintum Frat. lib. i. ep. 1. Theocr. apud Stob. Serm. ii. p. 31. et Serm. xlv. p. 307. Tacit. Annal.

lib. xiii. Whitby. See note on c. v. 46. supra, et Luke iii. 13. infra.

The sinners were those Jews whom, from their unlawful calling and modes of life, the nation esteemed as profane as the ἀλλοφύλους, the Gentiles. Grotius. Who were these? Dicers, usurers, plunderers, publicans, shepherds of lesser cattle, (i. e. chiefly of hogs, Lightfoot ad Matt. viii. 30.) those that sell the fruit of the seventh year, those that make gain of birds with their fists, &c. Sanhedr. fol. 25. 2. (perhaps a breach of the benevolent precept in the law, "thou shalt in any wise let the dam go.") Lightfoot ad Marc. ii. 16.

V. 13.—*mercy, and not sacrifice.*] Hosea vi. 6. i. e. rather than sacrifice. Le Clerc. So Gen. xlv. 8. Exod. xvi. 8. Prov. viii. 10. Jael ii. 13. John vi. 27. 1 Cor. i. 17. The words cannot be understood absolutely: God had commanded sacrifices; he could not absolutely refuse them. Whitby.

That it is comparative, evidently appears from the conclusion of the verse in Hosea; "and the knowledge of God more than burnt offerings." Where laws thus differ or intervene, it is the maxim of Cicero, that the law which 'ad majores, hoc est, ad utiliores, ad honestiores ac magis necessarias res pertineat,' should have the preference. See more in Grotius. By sacrifice is here meant the strict observance of the ritual law; hence not to communicate with the profane. See Grotius ad loc.

V. 13. *not—the righteous, but sinners*] The righteous here are not the Pharisees, Luke xvi. 15. xviii. 9—12. who had great need of, and were called in the Gospel to repentance, Matt. iii. 8, 9, 10. Rev. iii. 17.; nor those perfectly just and free from sin, of which there are none on earth, Job ix. 2. Eccl. vii. 20. 1 Kings viii. 46. James iii. 2. 1 John i. 8.; but the sin-

cerely pious and obedient, as Job; Zacharias and Elizabeth, Luke i. 6, ; and Simeon, ii. 25. They needed not that repentance which consists in a change of life from a course of sin to living unto God. The physician, ver. 12. was proverbial among the heathens. Antisthenes, apud Laert. p. 139. on conversing with the wicked, replied, "Physicians are with the diseased." So Diogenes (Stobæus, Serm. xi.) or Pausanias (Plutarch) said, he left the Lacedæmonians, "for physicians must be not with the healthy, but the sick." Whitby from Grotius ad loc. et ad Marc. ii. 17. That *μετάνοιαν* is in the genuine text, see Whitby, Exam. Millii, here.

V. 14.—*Why do we—fast oft,*] It is the idea of Grotius, that the disciples of John now especially fasted and prayed, as the Baptist was in prison; and that Christ here replies not to the Pharisees, but to the enquiry of John's disciples; observing, that his own followers had not yet lost their master, as they had. Grotius.

V. 15.—*children of the bride-chamber*] the friends of the bridegroom, called by the Jews, Shoshbénim. (Grotius.) One of these in Julius Pollux is named the door-keeper, 'Ονομαστ. lib. iii. c. v. The guests of the marriage-feast brought the bridegroom by torch-light to the feast (1 Mac. ix. 37.) Matt. xxv. 1. of the ten virgins. *Γάμος*, which we render marriage, means the marriage-feast, Matt. xxii. 3. John. ii. 1. Hammond. It continued seven days. Lightfoot. Whitby.

V. 15.—*the bridegroom is with them?*] *Νυμφίου βίος*, the life of a bridegroom, is a Greek proverb for feasting. See Suidas ex Avibus Aristoph. Le Clerc.

V. 15.—*then shall they fast.*] The fasting or hardships of the first Christians are indicated, 1 Cor. iv. 11.

2 Cor. vi. 5. xi. 27.; their voluntary fastings, Acts x. 30. xiii. 2, 3. xiv. 23. 1 Cor. vii. 5. Grotius. It is said the Pharisees were trained up to fasting; yet not John's disciples: hence it might be urged that the followers of Christ might fast as well as these; and the reply has been, that possibly some of the disciples of John were converted from the Essenes, who lived in the wilderness, and were much addicted to fasting. But in truth all the Jews were trained to fast in their youth. Our Lord's reply seems of two kinds; that he himself was not so austere as John, in his manner of life; and, which chiefly suits the comparisons, that his followers were yet too little accustomed to this burthen in any severe degree; but doubtless the disciples of John, as their master himself, practised austerities whilst he was yet with them. Compare Whitby and Doddridge.

V. 16.—*No man putteth—new cloth*] My disciples are yet unaccustomed and unable to bear the burthen of fastings and austerities. Grotius. Whitby.

V. 16.—*of new cloth*] ἀγνάφου, of undressed cloth, that has not passed through the fuller's hands, (which well expresses minds untrained and uninstructed, Beausobre.) consequently harsher and less yielding than the old, and will tear away the edges to which it is sewed. Albert. Obs. p. 71. Doddridge. See also Grotius.

V. 17.—*old bottles,*] ἀσχοί, skins for keeping wine. So Hom. Odyss. Z. 78. See Casaubon in Athenæum. They are now used in Spain, and called borrachas. When old, they would decay, and be apt to rend. Hammond.

V. 18.—*a certain ruler*] There were three courts of judicature amongst the Jews.—1. The great sanhe-

drim of seventy-one at Jerusalem.—2. Next, in cities large enough to produce 120 men fit to bear office, the lesser sanhedrim, or council of twenty-three judges. These possessed much power, extending to life and death in some cases; and are the councils mentioned in Matt. x. 17.—3. Lastly, in the smaller towns, a court of three judges, who had only power of deciding in matters of less concernment; as theft, damages, restitution, and other cases not capital. This court appertained to the synagogue, and was exercised by its rulers.

A synagogue was only formed in a place where there were found ten “men of leisure,” *Batalnim*, chiefly students of the law, who were usually the elders of it. Of these ten men, three bare the magistracy; for every synagogue had *Beth din shel sheloshah*, a judicatory of three rulers, with the power of scourging for slighter offences, Mark xiii. 9. 2 Cor. xi. 24. (Thus Sanhedrim, c. i. hal. 2. “scourging was by that bench of three.” Lightfoot on c. x. 17.) These were properly named *Ἀρχισυναγῶγαι*, “rulers of the synagogue.” The instruments of the judges kept in each synagogue were, a rod, a whip, a trumpet, and a sandal. Lightfoot n. on Matt. vi. 2.

With respect to religious worship, the president, or head of these, was also the *ἀρχισυναγῶγος*, *ἄρχων*, or ruler, who regulated the public service; and other officers, as the *angelus ecclesiæ*, and the *parnasim*, pastors, or almoners, were probably chosen from the elders. But of these see n. on Luke iv. 15, 20. *infra*.

Two observations arise from the above account, that merit attention in reading the commentators.

The one: that though it be true that *συναγωγή* imports, in its primary sense, any public assembly; yet that it is the usual Jewish synagogue, uniting in part the civil magistracy with the assembly for religious worship, that is constantly spoken of in the N. Test.:

unless the Beth midrasch, or school for expounding the law in each city, ever partakes of that appellation. See Whitby, note on Mark v. 22.

The other: that Hammond and Le Clerc are apparently mistaken in applying the name of ἀρχισυνάγωγοι, at least solely, to the members of the lesser sanhedrim, or courts of twenty-three judges, which are properly the councils; though it may be true, that they chiefly composed the בתי המדרש, (Maimon.) the Beth midrash, or school of divinity, or of expositions of the law in each city. Thus Christ, when he disputed with the doctors in the temple, Luke ii. 46. is supposed to have argued in a lesser sanhedrim held at the gate there. Comp. Lightfoot Prosp. of Temple, c. xx. § 2. p. 1102*. Harm. N. Test. A. D. iv. Har. Ev. on Luke iv. 15. et Hor. Hebr. note ad Matt. iv. 23. Sanhedr. c. i. hal. 2. Consult also Buxtorf and Vitringa de Synagog.

V. 18.—*is even now dead:*] Comp. Mark v. 23. is by this time dead. Whitby. ἄρτι is frequently used to express the present time; as,

Ἐνδον γὰρ ἀνὴρ ἄρτι τυγχάνει. —Sophocles.

Thus in the Gospels, c. iii. 15. xxvi. 53. John ix. 19, 25. xiii. 7, 33. 37. So Luke viii. 49. “was dying when he left the house.” Grotius.

V. 18.—*lay thy hand*] God enabled the prophets to convey on others their gifts and powers by prayer and imposition of hands. So Moses on Joshua, Num. xxvii. 18, 20. See also Naaman, 2 Kings v. 11. So Acts iv. 30. See xix. 13. infra. Grotius.

V. 20.—*the hem*] χεῖραπιδον, or fringe peculiarly worn by the Jews, as Deut. xxii. 12. where it appears in the LXX for כַּנְפוֹת. And this Hebrew word is also in Malachi, iv. 2. to which passage this may refer. Thus Syr. at c. xiv. 36. infra, and Zech. viii. 23.

Grotius. Yet here the evangelist only means to observe, that she touched the hem or edge of his garment, as is plain from the context. Beausobre N. T.

V. 23.—*and saw the minstrels*] Music in funeral rites came to the latter Jews from the heathens. In the O. Test. they had not the custom, Ecclus. xxii. 11, 12. They lamented, and praised the dead, Eccl. vii. 1, 2. So on the death of Tabitha, Acts ix. 39. Other ceremonies may be found, Ezek. xxiv. 17. Jer. xvi. 6, 7. “the bread of men” is the meat of mourners, Hos. ix. 4. a funeral feast. They had songs of lamentation, Jer. ix. 17. Amos v. 16. Jer. xxxiv. 5. xxii. 18. but no instruments of music. The practice is well known amongst the Greeks and Romans. The musicians began and led the dirge. Lucian. *Περὶ πένθ.* p. 792. Joseph. B. J. lib. iii. c. 30. This explains the proverb, Matt. xi. 17. *ἔθρηνήσαμεν*, we have begun the lamentation, and you have not followed it by wailing; referring however rather to the old Jewish custom, where women began the dirge. Hammond. So de Hecuba Euripid. et Seneca. et Eustath. ad Il. ult. Grotius ad Matt. xi. 18.

To inhume, and to lament over the dead, as over Abraham, &c. was the custom of the Jews from the earliest ages. They did not therefore, as Tacitus imagines, learn it of the Egyptians. Thus also the seven days of mourning, Gen. l. 10. which descended to later times; as Josephus, Ant. lib. xvii. 10. Ecclus. xxii. 12. Clem. Alex. Strom. iv. It was not solely peculiar to the Jews. Amm. Marcellin. lib. xix. c. 1. speaks of the same custom. The tibia, or *αὐλήτης*, was of later introduction. Plutarch, L. *περὶ τοῦ Εἰ.* Grotius. The full continuance of mourning after the funeral was thirty days. See a description from the Talmudists in Lightfoot ad loc. with their constant

usage of the pipe ^{לחן} at weddings and funerals, at this later æra.

V. 24.—*is not dead,*] is not so departed as not to return. He lessens the miracle, and orders it not to be divulged, Mark v. 43. Le Clerc. From this passage the Jesuits contend for their mental reservations, alleging that, when Christ said “she was not dead,” he reserved in his mind “in respect of my power.” But Christ only spoke to the attendants, who were preparing for her interment, intimating that there was no occasion for their preparations, he being come to awake her, as out of a sleep. Whitby.

V. 24.—*but sleepeth.*] The ancients, *euphoniæ gratiâ*, used many periphrases to express death. Thus apud Antiphanem :

Οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδὸν
Ἦν πᾶσιν ἐλθεῖν ἐστ’ ἀναγκαίως ἔχον,
Παρεληλύθασιν.

Thus Menander, of one deceased, *κατέδαρθεν εὐδαίμων*. These phrases, and naming the dead *μακάρας* and *μακαρίτας*, and the phrase mentioned by Tertullian to have prevailed anciently amongst the Romans, *abiit, et reverti vellet*—appear to be traces of a very ancient tradition, against the opinion of the Sadducees, of which sect Jairus might be. Grotius.

V. 25.—*were put forth,*] the word *ἐκβάλλειν*, usually ‘to cast out,’ has a milder sense in some places, to send or bring out, ver. 98. xii. 20, 35. xiii. 52. Luke x. 35. John x. 4. Rev. xiv. 16. In Matt. viii. 12. the Syriac may be rendered *exibunt, shall go out*. Hammond. See ver. 88. *infr.*

V. 27.—*son of David,*] This is applied to Christ here as the Messiah. (His miracles had induced that

belief. Grotius.) He preferred curing the blind in the house, to avoid exciting the people to take any steps in his favour. Le Clerc.

V. 30. — *were opened :*] See note on Mark vii. 34. Grotius.

V. 30.—*straitly charged them,*] *Ἐμπεριμῆσαι* imports sometimes, not a passionate, but a rational earnestness; as here, and Mark i. 43. Hesych. Phavorin. Hammond.

V. 33.—*It was never so seen*] *οὐδέποτε ἐφάνη οὕτως*—add *τὶ γινόμενον* understood. So Mark ii. 12. Even Moses never equalled the power and facility of working these miracles. The admiration of the people is most natural. Here are four miracles chiefly of the highest kind wrought in the course of one afternoon : the infirm woman ; the raising Jairus's daughter from the dead ; the cure of the two blind men ; and the ejecting the evil spirit. Lightfoot.

V. 34.—*prince of the devils.*] See note on c. xii. 24. infra. Grotius.

V. 35.—*teaching in their synagogues,*] The office of reading or expounding the law, and of admonishing, was not always performed by ministers appointed for the purpose, but might be done by any person with leave from the *ἀρχισυνάγωγος*, the chief teacher or scribe of the place. Gemara, f. 26. Megilla, 4—6. Willan. ad Matt. iv. 23.

What Hammond says here of the sons of the prophets teaching in these synagogues, with their gifts of prophecy, seems a strange perversion of times. That *διδάσκειν*, as he adds, differs from *κηρύσσειν* to publish a doctrine, as the gospel, to unbelievers, is true ; but not sufficiently apparent. Thus, he adds, the ' word'

and doctrine differ, 1 Tim. v. 17. 2 Cor. v. 19. Matt. xiii. 19. Mark iv. 14. ii. 2. Acts iv. 4. vi. 2. 1 Pet. ii. 8. Hammond.

V. 36.—*they fainted,*] ἐκλελυμένοι: or it may signify they strayed, or were loosed from one another, dissolved. So Hesychius ἐξιστραμμένος, turned out of the way. It is true the word may denote a fainting, as Heb. xii. 8. Gal. vi. 9. 2 Sam. xvii. 29. and so Matt. xv. 32.; but the comparison of the sheep leads to “gone astray.” Hammond. So Whitby. Very many copies, with the Vulg. Syr. Pers. Copt. Chrysostom, Basil, Hilar. Theophylact, read ἰσχυλμένοι, as the Vulg. vexati.

This Grotius prefers; and Mill apprehends the former is only an explanation of this harsher word received into the text. If, with Beza, ἰσχυλμένοι imports properly molested or fatigued by journeying, which the passages in Hammond from Herodian, lib. iv. ἵνα μὴ τὸ στράτον σκυλῇ, et lib. vii. σκύλας δὲ καὶ ὕβριδας, ‘tiring with long marches,’ and Chrysostom, tom. vii. p. 107, countenance, the sense will nearly coincide with that in the text; and as disjecti, divulsi, διασκαδασμένοι, Hesych. (so Whitby, Exam. Millii,) the difference is not great.

Note; the usual translation gives a plain and interesting sense. Christ observed with compassion the multitudes collected from a distance, from Galilee, and from beyond Jordan, Mark iii. 7, 8. (Beausobre.) who were ἐκλελυμένοι, faint with fatigue of journeying, (or ἰσχυλμένοι, in the same sense,) and ἐρριμένοι dispersed about the fields; and hence, as very usual with him, he had compassion also on their spiritual state. (See Jer. i. 6. Grotius.) Ἐκλελυμένοι, as “strayed,” is very forced; nor, says Doddridge, established by Elsner, Observ. vol. i. p. 49, 50. after bestowing much pains on it: in the sense of “faint,” it is well.

vindicated by Wolfius ad loc. and Albert. Obs. p. 76, 77. Yet ἐρριμέναι, he thinks, may mean, with Elsner, exposed to invading danger, as sheep, when thrown up or abandoned by their shepherd: but Plutarch de Virt. Mulierum, explains it by σποραδὴν κεῖσθαι. So Num. xxvii. 17. Beza.

V. 38.—*that he send forth*] ἐκβάλλειν in a mild sense; sometimes ἐξάγειν, as John x. 4. or προσφέρειν, c. xii. 35. infra; is here ἀποστέλλειν, as Rom. x. 15.: yet so to send as by conferring a special power, with peculiar gifts and commission. Thus were sent Moses, Elijah, Jeremiah, &c. This connects admirably with the mission of the apostles in the commencement of the next chapter. Of this metaphor of the harvest, see John iv. 35. Acts xviii, 10. Grotius.

CHAPTER X.

V. 1.—*called unto him his twelve disciples,*] By this expression it appears, that they had been elected before; as described, Mark iii. Luke vi. (So Grotius.) after the second passover of his ministry. They were then instructed in the sermon on the mount, &c. c. v. vi. vii. Le Clerc.

V. 1.—*he gave them power*] Christ thus, of his own proper choice and will, delegating power to his apostles to perform miracles by invocation of his name, is an instance superior to that of every other appointment of the kind; of Moses to Joshua, or of Elijah to Elisha; and strongly manifests his divine origin. So

Arnobius adv. Gentes, lib. i. p. 80. Grotius and Whitby; whom see ad loc.

V. 1.—*to cast them out,*] These ‘possessions’ by evil spirits, more frequent before Christ, were usually attended with corporeal diseases; epilepsies, &c. So the Apostles delivered men to Satan, εἰς ὄλεθρον σαρκός, to the destruction of the flesh. To cast out devils, therefore, and to heal diseases, are here united. Hammond. See note on c. viii. 31. supra.

V. 2.—*apostles*] Amongst the Jews, those ‘sent’ on public business are called מְשֻׁלָּח, or sent. Cod. Theod. lib. xvi. tit. viii. De Judæis, leg. 14. Christ takes this term, as others, from the language in common use. Le Clerc. Thus Hebr. מְשֻׁלָּח. LXX ἀπόστολος, 1 Kings xiv. 6. The Talmudists applied the term more especially to those who collected payments due to the Levites, οἱ τὰς θυσίας ἀναγοντες, as Philo Leg. ad Caium. So Julian Ep. ad Judæos, and Epiphanius, name the office ἀποστολήν. It is thus used in the Theodosian Code, referred to above; and in this sense, 2 Cor. viii. 23. Phil. ii. 25. and so Ignatius, θεοδρόμους and θεοπροσβύτας.

But the term Apostle also carries a much higher and very extensive import, as of Christ himself, Heb. iii. 1.; and thus Justin Martyr and others. Our Lord may possibly have had in mind the twelve “sent” by Moses over the holy land, Hebr. מְשֻׁלָּח, LXX ἀποστέλλειν. The term is especially applied to the twelve appointed with extraordinary power, and the witnesses of our Saviour’s ministry and miracles, Acts i. 21. The appellation was thus granted after his death to Matthias; also to Paul, Barnabas, and perhaps to others, the most distinguished founders of the Christian faith. Grotius.

The order in which the Apostles are named in the three Evangelists is as follows :

Matt. x. 2.	Mark iii. 16.	Luke vi. 14.
1. Simon, who is called Peter	Simon, surnamed Peter	Simon, named Peter
2. Andrew his brother	James	Andrew his brother
3. James, son of Zebedee	John	James
4. John his brother	Andrew	John
5. Philip	Philip	Philip
6. Bartholomew	Bartholomew	Bartholomew
7. Thomas	Matthew	Matthew
8. Matthew, the publican	Thomas	Thomas
9. James, son of Alphaeus	James, son of Alphaeus	James, son of Alphaeus
10. Lebbeus, surnamed Thaddeus	Thaddeus	Simon Zelotes
11. Simon the Cananite	Simon the Canaanite	Judas, brother of James
12. Judas Iscariot	Judas Iscariot	Judas Iscariot, the traitor.

The names in the Acts i. 13. correspond with those in St. Luke ; and the order is not very dissimilar.

Note ; Philip, No. 5. and James, No. 9. are in the same order throughout ; No. 6. in the Acts, is Thomas.

V. 2.—*who is called Peter,*] His name was Simon, now altered by Christ into Cepha, Syriac, i. e. Gr. *πέτρα*, a stone, John i. 42. *Πέτρος* and *πέτρα* are synonymous terms, and mean here a foundation-stone, (such the Apostles were, Eph. ii. 20. Rev. xxi. 14.) as that is laid on the corner-stone, Jesus Christ. *Πέτρος*, in the Attic dialect, for *πέτρα*, is a stone, not

a large solid rock, in four passages in Homer, Il. 7. 288. Il. H. 270. Twice Il. II. 734. So *πέτρα* is a stone, Rom. ix. 33. 1 Pet. ii. 7. a stone to stumble at. It plainly therefore means a stone, Matt. xvi. 18. Thou art *Πέτρος*, and upon this *πέτρα* I will found my church; where the Syriac is, Thou art Kipha, and upon this kipha I will build, &c. upon this foundation-stone. It is true *πέτρα* signifies 'a rock,' c. xxvii. 60. so perhaps Luke viii. 6. though Matthew and Mark read 'on stony ground.' So Matt. vii. 25. so 1 Cor. x. 4. But where Peter's name is concerned, it must relate to building; or the apostle would be a foundation to Christ the corner-stone, which is absurd. Hammond. *Πέτρος* was preferred to *πέτρα* for the apostle's name, as being a word of the masculine gender. Le Clerc. But see the argument stated in note on c. xvi. 18. and John i. 43. *infra*.

V. 2.—*the first, Simon—and Andrew*] These are probably named first, as having first acknowledged Christ, John i. 41. Andrew indeed the first of all, but Peter was probably the elder brother, on which account also James may be named before John. Le Clerc. Peter was named first, as being head of the College of Apostles; Cephas being omitted, Gal. ii. 9. in the Alex. MS. where the later Greeks have placed him second to James. Grotius. Peter was first named, as being first called to be an apostle. Lightfoot on Luke v. 10. Har. Ev. See note on John i. 42. *infra*. On the contrary, it is urged, that the catalogue was not formed according to the dignity of the apostles, or it would not have been different in the several Gospels—nor John and Matthew, whose praise is in all the churches, have been preceded by apostles scarcely named in the Scriptures.

Further; James son of Alphaeus, not Peter, presided at the council, Acts xv. 19. Herod first destroyed James the son of Zebedee, before he laid hold on

Peter; and finally, Jesus, reproving the apostles, declared them to be all brethren and equals. Mac-knight, § 37. '

V. 2. *James—and John,*] named Boanerges; on which see note on Mark iii. 17. *infra*.

V. 3. *James son of Alphaeus—*] *Ἀλφαι*, pronounced Alphai or Cleophi, is a name that occurs in the Talmudists. Hence this Alphaeus is named Cleophas, Luke xxiv. 18. For Mary the mother of James the less, and of Josès, Mark xv. 40. is called the wife of Cleophas, John xix. 25. Lightfoot; but see note on Matt. xiii. 55. *infra*, of the brethren of our Lord.

V. 3. *Thaddeus,*] *Θαδδαῖος*, a name known to the Talmudists. It is a different inflexion of the name of *Ἰούδας*, to distinguish this apostle from Iscariot. Lightfoot. Judas in Syriac is Thaddai. Bowyer. So Grotius; *Origo ni fallor eadem est, sed alia flexio*. The repetition of the consonant is often substituted for a long vowel. The Jews frequently changed the names, as Judas, in which the four letters of Jehovah were found. Grotius.—Lebbeus is from Lebba, a sea-coast town in Galilee near mount Carmel; of which, Pliny N. Hist. lib. v. c. 19. Lightfoot. Otherwise; Thaddeus is derived from a Syro-Chaldaic word, signifying the breast; and Lebbeus, says Jerom, signifies the heart. (Grotius.) So that the names are of the same import, and only characteristic of Jude the apostle. Doddridge. Yet Mill is of opinion, that *Λεββαῖος ὁ ἐπικληθεὶς*, had been subjoined in the margin at the name of Matthew, (Lebbeus being only *Λεβης* or Levi,) and afterwards irregularly placed in the text by a Scholiast, Mill Proleg. No. 386. edit. Küster; but Wetstein, it is said by Bowyer *ad loc.* has answered his arguments.

' See also Annotations on the Epistles, 1 Pet. i.

V. 4. *Simon the Canaanite* ;] This Simon is named by St. Luke vi. 15. Acts i. 13. *Ζηλωτής*, or the Ze-
lot. The name is not expressive of his birth-place ;
but from *ἡρώ*, zeal ; as Exod. xxx. 5. ; LXX, *ζηλωτής*.
Hence the Syriac writes *ṛ* and not *ṣ* in the name.
The Greek is formed from it by repeating the *ν*, and
interposing a vowel, *Κανανίτης*. Thus for *Ἀναν*, Jose-
phus writes *Ἀνανν*. Grotius. Rather ; Hebr. *ἡρώ*, hence
Chald. *ṛ*, *ζηλωτής*. Buxtorf. in voc. Macknight.
Some Greek copies have *Καναναῖος* and *Κανναῖος*. The
word comes from *ἡρώ*, zeal ; from whence *Κανναῖ*,
with the termination *ος*, a ZeLOT. Of the Zelots,
amongst the Jews, there are many traces in Scripture.
Phineas is supposed the first to whom the name is
compatible, 1 Macc. ii. 54. After him Elijah, as slay-
ing the priests of Baal, 1 Kings xviii. 40. Then Matta-
thias and his son Judas, who destroyed the profaners
of the temple. They put on their standard these
words : “ Who is like unto thee, among the gods, O
Lord ! ” The first letters of the four words in Hebrew
are *מ. כ. ב. ע.* hence the name of Maccabees.
In after times, these instances of men who, without
any external right or office, had shown their zeal for
the honour of God, had pernicious consequences.
A mixed multitude, under the pretence of being ze-
alous for the law, committed the most extravagant dis-
orders. Of them see Josephus B. J. lib. iv. c. 11, 12.
Simon was probably of this sect. Hammond. So
Lightfoot. Scaliger. But as the Zelots do not appear
as a sect in Josephus (B. J. lib. iv. c. 12.) till towards
the destruction of Jerusalem, some apprehend Simon
may have been so named for his zeal and piety. Cal-
met. Macknight. Doddridge. Theodore in Ps.
lxvii. 18. and Jerom in loc. assert, that Simon was of
Cana in Galilee ; and some deduce the word from

Chanani, a Canaanite. Calmet. But the parallel term in St. Luke seems decisive of the derivation.

V. 4.—*Iscariot*,] There are many conjectures on this name. It may be derived, with Eusebius and Jerom on Isa. xxviii. 1. et ad loc. from the town Ischarioth, in the tribe of Ephraim; or from Carioth, a town of the tribe of Judah, Josh. xv. 25. see Calmet; or from the Syr. Sicariot, a purse, as bearing it. Or, after his death, from Hebr. אִשְׁכָּרְיָהוּ, a man of lies, or כִּי, for פֶּה, a man of gifts or bribery, Le Clerc; or from נִלְכָּן, Iscara, strangling, or suffocation, his mode of death. Babyl. Berac. fol. 8. 1. Lightfoot.

The town Carioth seems the most probable derivation; and this, Beza approves; who observes, that in the five passages in St. John, the Camb. MS. uniformly renders it ἀπὸ Καριώρου.

V. 5.—*Go not into the way of the Gentiles*,] not in this first mission. Let the Jews have the preference: they are God's chosen people, though lost sheep, as Ps. cxix. 176. Isa. liii. 6. Jer. l. 6.; the children of the kingdom, Matt. viii. 12. xv. 24.—have the promise of the Messiah, Gen. xvii. 1.—and to whom the adoption and promise especially belonged, Rom. ix. 4. xv. 8. Luke i. 54, 55. Thus Acts xiii. 46. Whitby. Grotius. Further; though you must pass necessarily through part of the country of Samaria, yet into their cities, to preach, or abide, (since they are Gentiles,) enter ye not. Macknight. For the Samaritans were nearly parallel to Heathens, in the estimation of the Jews. See Lightfoot ad loc. and note on Luke xvii. 18. and John iv. 9. infra.

V. 7.—*kingdom of heaven*] See note on c. iii. 2. The apostles scarcely yet understood what it imported,

as they expected our Lord to reign on earth, even at his ascension. Le Clerc.

V. 8.—*raise the dead,*] *νεκροὺς ἐγείρειτε*. These words are omitted by more than thirty MSS. also by Basil, Chrysostom, Euthymius, and Theophylact ad loc. Mill. Yet they are extant in the Vulg. Syr. Arab. Æthiop. versions; in Hilar. can. 9: in the Camb. and Alex. MSS. in Cyrill. Alex. Ia. p. 862. Glaphyr. in Deut. p. 426. et de S. Trin. lib. iii. p. 494. The likelihood of this omission, because the apostles did not before Christ's resurrection raise the dead, (so Mill and Grotius,) holds equally as to cleansing the lepers. But the truth is, that great part of this chapter extends to the mission given after the resurrection. Comp. Matt. xxiv. 9, 13. Mark xiii. 13. Nor can any reason be assigned, why, if not in the original, the words should have been added. Whitby ad loc. et Exam. Millii, lib. ii. c. 1.

V. 8.—*freely give.*] take no reward for casting out evil spirits, as did the exorcists amongst the Jews, Jos. Ant. lib. viii. c. 11. In this first mission, Christ accustoms the disciples to trust in Providence, and not hereafter to shrink through fear of want. Le Clerc.

Freely use the power ye have received. Properly; take no reward for performing these miraculous benefits. So Irenæus, lib. ii. c. 57. "The church did all these miracles, taking no money for them." These words have been wrested into an argument against the maintenance of the ministry. The latter Fathers extended them to both the Sacraments; and thus Tertullian, *Nulla res Dei pretio constat*: (and this is the usage of the English Church at this time.) But as Christ certainly meant that the blessings of his religion should be freely distributed by the apostles, (Grotius.) so from many passages, Luke x. 7. 1 Cor.

ix. 4, 5. Gal. vi. 6. 1 Cor. ix. 14. it is plain, a decent support was approved of to those who dedicated their whole time and talents to the gospel. Whitby, and see Grotius ad loc.

V. 10.—*neither shoes,*] *μηδε υποδήματα.* The sandal, *σανδάλιον*, was only a sole strapped on to the foot by a thong of leather. The shoe, *υποδημα*, was of closer construction, and of more convenient and delicate use. See instances from the Talmudists in Lightfoot. Neither are shoes the same as sandals in the Gospels; as Beza ad Marc. vi. 9. and Erasmus would conclude from that text, and Acts xii. 8.; for the apostles, being permitted the sandals they wore, are forbidden only to carry shoes with them. Lightfoot. See also a learned note in Grotius ad Marc. vi. 9. to prove this point, and that the sandal was part of the customary dress of the Jews; also that, though the early Christians were in the habits of going without shoes—‘*Pedes nudi viriles magis quam in calceis.*’ Tertul. So Clemens—yet it seemed rather in imitation of the Platonic philosophers, who were noted for their *ἀνυποδήσια*—and to show they were not inferior to them in any privation of indulgence. Grotius.

V. 10.—*shoes, nor yet staves:*] The staff, shoes, and purse, were the usual appendages of a Jewish traveller; sometimes adding the Book of the Law. So the Talmudists. Lightfoot. They were forbidden to carry any spare garments, or shoes, or staves, (see Mark vi. 8.) to avoid superfluity. Lightfoot. Grotius. Whitby. Or rather; those who had a staff might take it; those who happened to have none, need not to provide one. Macknight, Prel. Obs. 1. This will apply to shoes also: those who had shoes on, might wear them; but those who had on only sandals, need not to provide shoes.

Michaelis, who holds the original of St. Matthew to have been written in Hebrew, conjectures, from Mark vi. 9. that in this verse, before the words "shoes and staves," stood in the Hebrew מִלֵּי "except only." The disciples were to take nothing with them but shoes and staves; and it would have been strange if they had been sent out to travel on foot without them. But the Greek translator read מִלֵּ for מִלֵּי, and therefore rendered it, neither shoes nor staves. Michaelis *Intr. Lectures on N. Test.* § 89. ed. 1st. 4to. 1761.

V. 11.—*is worthy* ;] ἀξίος, in the sense used Acts xiii. 46.—of a docile mind, inclined to piety, and from whom they might hope they might not labour in vain, in calling them to repentance, and preaching the kingdom of God. Grotius. So Whitby; whom consult on this text, on the power of accepting or rejecting the proffered salvation.

V. 12.—*salute it.*] In the Vulgate is added: "dicentes, Pax huic domui!" which is sufficiently included in ἀσπάζεσθαι. Grotius.

V. 13.—*let your peace return*] a Hebraism. The word, or prayer, or blessing, is said to return when it is frustrated of the hoped-for success. Isa. lv. 11. Ps. xxxv. 18. Grotius.

V. 14.—*shake off the dust*] The Jews thought the dust of heathen lands polluted. Thus Tosapt. ad Kalim. c. 1. "the dust of Syria defiles, as of other heathen countries." If a city of Israel do not receive you, show that you esteem it as a heathen, impure, polluted city. Lightfoot. So Whitby.

V. 16.—*wise as serpents,*] as prudent in avoiding danger; chiefly persecutions. So Theophylact. Whitby. Of the sagacity of serpents, though partly fabulous, see Pliny N. Hist. lib. viii. c. 23, 27. Diodridge.

V. 16.—*harmless as doves.*] ἀκραιστοί, from α priv. and κρείσσω, or κεράννυμι, misceo. The first sense is purus: hence, ‘stained with no malice.’ Auct. Etym. Magn. So the Camb. MS. ἀπλούστατοι, simplicissimi; and Hesychius, καθαρὸν, ἀκακίαν, purum, sine malitia. Beza. Le Clerc. Pure and clean, as the wings and plumage of doves always are. Lamy. App. Bibl. b. iii. c. 11. p. 405. 4to. Rather; innocent, as doves, in mind and disposition; having no gall of bitterness.

V. 17.—*in their synagogues;*] Beza on this text supposes the synagogues to be the same as the councils of xxiii judges, or as the Sanhedrim. And Grotius exerts himself here, to show that the gradation rises from councils to synagogues; and that these last, in this place, were large assemblies of the elders and people, such as he would find traces of, 1 Macc. vii. 12. et Hist. Susanna, ver. 41.—(Note, The history of Susanna is in the Complut. Ed. and in the Vulgate, the xiiiith chapter of Daniel.)—So 2 Chron. xxx. 2. Thus in Esdras, and 1 Macc. xiv. 27, 28. Also in the Rabbins, מוֹעֵד מַגָּלָה, μεγάλην συναγωγήν; was held on the building of the second temple; and one is mentioned by Josephus, summoned by Herod the Great. Further; that, Acts iv. Peter and John were summoned before the council; but Acts v. 21, they were summoned before all the senate, γερουσίαν, of the children of Israel; and scourged. So Acts xxii. 19; xxvi. 11. Grotius. But it is clearly agreed by the learned, that both these acute and judicious critics are in this instance mistaken, and that the customary

synagogue is here designed. See note on c. ix. 18. supra.

V. 22.—*for my name's sake ;*] It appears by the apologies of the ancient Christians, that they were liable to be condemned by those who were totally unacquainted with their principles or manners. Tertullian. Apol. c. iii. Le Clerc.

V. 22.—*endureth to the end shall be saved.*] from present destruction here, as well as from eternal wrath. The apostles are told they will meet with scourging and killing, ver. 17. from the Jews ; and, to avoid it, are directed to fly from one city to another, ver. 23. when, before they have gone through them all, the destruction of the Jews shall take place ; and they shall be saved who persevere, (see ver. 39. and Luke ix. 24.) but those who relapse to the Jews, and deny Christ, shall be involved in it. See Matt. xxiv. 13. and Mark xiii. 13. (also note on Matt. xxiv. 9.) St. Luke mentions flying to the mountains, which shows that the kind of escape was temporal. *Σωθήσεται* does not always, nor *σάρηλα*, Acts vii. 25. import eternal salvation. Hammond.

V. 23.—*till the Son of man come.*] These instructions do not only relate to the first journey of the apostles, for they returned soon and in safety, Mark vi. 30. Luke ix. 10. but to others afterwards. The coming of the Son of man must be therefore after his ascension, and can only well be referred to the destruction of the Jews. Le Clerc. Thus Whitby, who places this coming of Christ at the destruction of Jerusalem ; not doubting that the text refers, as all the remainder of the chapter, to Christ's second mission of his apostles. And this seems nearly evident. Grotius would refer this coming of the Son of man to

the full effusion of the Holy Spirit at the day of Pentecost, from John xiv. 18. Lightfoot, to Christ's resurrection. But neither of these is so probable.

V. 24. *The disciple is not above*] This is a Hebrew proverb. See Aben Ezra in Hos. i. 2. So another proverb is Matt. vii. 2. It is found in the part of the Gemara named Sanhedrim. Christ often used them, and in general what was good in the Jewish customs, prayers, benedictions, &c. See note on c. xix. 21. or 24. Rom. ii. 1. 2 Thess. iii. 10. Hammond.

V. 26. *Fear them not, &c.*] Let not the dread of these persecutors make you despair of success in preaching the Gospel: for though at present it seems to be hidden, I will make it shine through all the world, 2 Cor. x. 5. Calvin. Whitby. Or, Fear not their calumnies, as ver. 25. for I will make your innocence and integrity apparent throughout all ages, especially at the day of the Lord, 1 Pet. i. 7. Whitby. So Grotius. Beza.

V. 27.—*what ye hear in the ear,*] what I shall communicate to you privately; as of the calling of the Gentiles, and the abolition of the Jewish law, and of other points not to be openly declared at this early period: that do ye publicly reveal. Grotius.

The allusion is to the following custom.—The law was read in Hebrew. After it ceased to be their mother-tongue, an interpreter was established called Targumista. The Doctor explained the Law in Hebrew softly in the ear of the interpreter, who repeated what he said aloud in the Chaldee, the common language. Lamy, b. i. c. viii. p. 168. 4to. So Lightfoot and Hammond. The houses of the Jews had

flat roofs, and they made proclamations thence to the people. It is probable they stood at the top of the battlements: for we are told from Hegesippus in Euseb. E. H. lib. ii. c. 53. that James the Just, bishop of Jerusalem, was persuaded by the Pharisees to show himself, and preach to the people from a battlement of the temple, (i. e. of some of the courts.) *Ἔστησαν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ*, "they set him on a battlement of the temple;" and then cast him down. So Christ was tempted to throw himself from a battlement. See note on c. iv. 5. The casting down makes it appear more likely that they stood upon it than within it. Hammond. As to James, bishop of Jerusalem, however, Le Clerc says, n. on c. xxvii. 51. that on account of the mentioning his being buried in or near the temple, and for other reasons, the whole story is much doubted; as by H. Valesius and others.

V. 28.—*are not able to kill the soul:*] That the soul survived, and was capable of bliss or misery, was a distinguished tenet of the Jews since the time of Esdras. Thus Wisd. xvi. 13. where read *ἀνατρέψει* for *ἀναστρέψει*. and the author *περὶ αὐτοκρατόρος λογισμοῦ*, c. 13. ascribed to Josephus. The words seem from 1 Sam. ii. 6. See also Isa. li. 7. Hierocles and Arrian Epicteti, lib. i. c. 9. use the same argument. Grotius.

Whitby esteems this text conclusive for the separate existence of the soul in the intermediate state. The Jews, to whom he spake, would certainly thus understand the words of Christ; for they held that the soul continued in a state of sensation. So Buxtorf Floril. p. 364. Eben. Ezr. in Exod. xx. 3. "Man—doth not fear him, in whose hands his soul is both in this life, and the future." And how can an intelligible, thinking, and perceiving being be more

killed than by depriving it of all sensation, thought, and perception? which it must be if it is insensate in this state. Whitby.

V. 28.—*to destroy both soul and body*] Grotius shows, that some of the Rabbins maintained, that God would annihilate the souls of the wicked Jews (and of the Gentiles) in the next world: others, that the wicked Israelites were to exist for ever in a state of wretchedness. The Ægyptians held, that the most wicked suffered eternal, the less so, a finite punishment. And hence Homer, who had travelled there, had his *ταυῖαν*, and the perpetual punishment of Tantalus and Tityus; (so Phlegyas, Virgil.) and from these Plato, L. de anima, has taken the same opinion. See quotations from Hierocles, Justin Mart. Apol. lib. ii. Philo, L. de præm. et poen. and Tatian in Grotius ad loc.

V. 29.—*without your Father.*] without, as Cyprian explains the text, either the knowledge or the permission of God. Epicurus denied a providence. And from Justin Mart. adv. Tryph. ad init. this seems to have been a sentiment of the Greeks. Some of the Rabbis granted it to mankind; but denied its notice of inferior animals. So Pythagoras, as appears from Hierocles. Grotius forcibly shows, that the care of the whole implies the care of all the parts, however minute. So Plato de legibus and Athenagoras. Also he shows, that God's occasional interference, joined to his occasional acquiescence in the natural course of events, is, with Chrysostom, *προνοίας μέγιστον εἶδος*. For his acquiescence and permission spring equally from his infinite knowledge and wisdom. His providence, he adds, is variously exerted. The just and good are more peculiarly his care. Animals are preserved (perhaps) chiefly for the use of man.

1 Cor. ix. 9. See Grotius ad loc. Homer, it has been said, thought them under the care of providence; or their lives regulated by destiny. Il. O. xv. v. 274. Note in Pope's transl. Doddridge.

V. 30.—*the very hairs of your head*] Thus 1 Sam. xiv. 45. Luke xxi. 18. Acts xxvii. 34. The import is, Fear ye not the rage of men, for ye are especially in the immediate protection of God. Grotius. Whitby Paraph.

V. 34.—*not to send peace, but a sword.*] The usual import assigned to the words is, "the dissensions likely to proceed, though all his doctrines tend to establish peace in the world, from the ignorance and wickedness of mankind." But the exposition of Lightfoot is also very ingenious and true, that he came not to send on the land of Judea that peace that was expected, but a sword, and continual war till the destruction of the Jewish state. Euseb. E. H. lib. ii. c. 6. Jos. J. B. lib. iv. c. 10. Whitby.

V. 37.—*loveth father or mother more than me*] prefers them to my precepts, and faith in me, Luke xiv. 26. as Abraham, Gen. xii. Grotius. prefers in particular their religion, Jewish or Heathen, to mine. Le Clerc.

V. 38.—*taketh not his cross,*] a Jewish, or Rabbinical, as well as Roman term for any extraordinary sufferings. Perhaps the Jews had the phrase from the Persians, who used the punishment. See Grotius ad loc.

V. 39.—*He that findeth—*] *Εὕρισκον* here is *σώζειν*, to save his life, as in the same sense, c. xvi. 25. Mark

viii. 35. Luke ix. 24. So Luke xv. 24, 32. Thus Prov. xxix. 10. "The just shall seek his soul," i. e. shall preserve it. Grotius.

V. 40, 41, 42. *He that receiveth you,*] The apostles were esteemed as prophets, though that term was applied afterwards to a lower order, 1 Cor. xii. 28. Eph. iv. 11. Whitby. Doddridge. The gradation is formed by Grotius from the *μικροί* here, or *ἐλάχιστοι*, or *νήπιοι*, or *τεκνία*, and *παιδία*, in various texts, to the second rank, the *δίκαιοι* here, or *νεανίσκοι*, 1 John ii. 13. and thence to the third, who have the fullest portion of the Spirit, the *προφῆται*, *ἄνδρες τέλειοι*, or *πατέρες*. He gives other instances, from Clem. Alex. and Origen, of three gradations or degrees of perfection amongst Christians. Grotius. But what if *μικροί*, these little ones, here, is no more than expressive of the humble condition of his disciples? and thus Beza. It is better perhaps to understand this reward generally; as, to be bestowed by God in this or in the future life; than to conjecture with Mac-knight, that the disciples themselves were to make the return in temporal blessings, by their beneficent miracles, or advice, or prayers, in favour of the donor.

CHAPTER XI.

The parallel passages are: Matt. xi. 2.—19. Luke vii. 18—35.

V. 3. *And said unto him, Art thou, &c.*] John, who was then in prison, seems to have rather doubted concerning Christ, when he saw that his preaching and miracles did not produce the temporal effects which he expected from the Messiah's kingdom. He might

have suspected that he had not rightly understood his own revelations relating to him. Others suppose that he sent his disciples to Christ for their conviction, and to confirm his account of him. Hammond. This seems most natural; but the tenor of St. Matthew's narration rather inclines to the former. Le Clerc. John might have respect to his own imprisonment, and be discouraged, and form doubts on his not receiving succour from Christ. To this alludes our Lord's answer: "Blessed are they who are not offended at me." So Justin Martyr, and Tertullian. Lightfoot. Beausobre. Macknight. John could not doubt that Christ was the Messiah, after what is related in these texts, John i. 6, 7, 8, 33, 34, 36. iii. 26. v. 29. to the end, v. 33. He could not well expect that Christ's kingdom was temporal, and that he would deliver him out of prison, as Lightfoot and others conclude from *σκανδαλίζεσθαι*: for that word always signifies, to be so offended as to fall from the faith; which that John should do, after his testimonies, is not credible. It is most probable he sent his disciples for their conviction; and to them the speech of Christ, ver. 6. is addressed. Whitby. So Doddridge. Bishop Pearson observes, that this text amongst others proves, that the idea of two Messiahs, the one suffering, the other triumphant, is an empty dream of the modern Jews. Pearson on the Creed, p. 183. ed. 6th, 1692. art. iv. Doddridge.

V. 3.—*he that should come,*] Hab. ii. 3. Dan. vii. 13. (Whitby.) Gen. xlix. 10. Isa. xxxv. 4. (Grotius.) The prophecies in the O. Test. were so plain of Shiloh's coming, yet his person and name were so unknown, that he is most frequently called 'He that cometh,' or the coming king, and coming kingdom. Heb. x. 37. Matt. xxi. 9. (xxiii. 39. Whitby.) Luke vii. 20. xiii. 35. John xii. 13. Luke xix. 38. Mark xi. 10. So Isa. ix. 6. *μέλλων αἰών*, "the age to

come." (See Bos LXX ad loc.) and Heb. vi. 5. Hammond. John here calls him, ὁ ἐρχόμενος, 'he that should come,' rather than the king that cometh, through fear of exposing him to the Romans. Partly for this reason also Christ appeals to his miracles, and does not declare himself by words to be 'him that cometh.' Le Clerc.

V. 5. *The blind receive their sight,*] Christ appeals to Isa. xxxv. 5. lxi. 1. which were believed to respect the Messiah, Luke iv. 18. though the Chaldee paraphrast does not apply them to him. The Jews expected great miracles from their Messiah. So John vii. 31. Le Clerc. Add Isa. xxix. 19. The lepers being cleansed, and the dead raised, are not, that we know of, foretold by the prophets. The one here relates to the widow's son at Nain; the other to the plagues cured before their eyes, Luke vii. 18, 21. The leprosy is styled *γλῆ*, the plague of leprosy, LXX *πληγή*, and *μάστιξ*. Lev. xiii. xiv. See note on c. viii. 4. Whitby.

V. 5.—*the poor have the gospel preached*] i. e. both have the gospel preached unto them, and are converted, and receive it. Many expressions in the N. and O. Test. import in this manner that the full effect has taken place. So, "to be tempted," *πειράζεσθαι*, Gal. vi. 1. is "to be wrought on by temptation;" for it speaks of one overtaken in a fault. So Isa. lxxv. 1. "I am sought of them that asked not for me;" which is explained in the next words, "I am found by them that sought me not." I am sought in the text, meaning so to seek as to find. And thus Rom. x. 20. the apostle gives the prophet's text, "I am made manifest unto them." So Tit. iii. 11. "turned out of the way." *Ἐξέστραπται* signifies not only persuaded or turned by another, but effectually corrupted. So; to be scandalized, in the next verse, is to be brought

into sin by the scandal or offence set before him. It is true, the "poor having the gospel preached," means also its being offered to the poor or humble souls; as Heb. iv. 2. the promises of the gospel were offered to us: but this sense is included in the other. The places in the Prophets alluded to are chiefly Isa. xxix. 18, 19. lxi. 1. xxxv. 5, 6. See also Zeph. iii. 12. and Zech. xi. 11. and Ps. lxviii. 10, 11. On the whole, here is the active office of Christ preaching the gospel, and the passive effect also of the poor receiving it. Hammond. This text may refer to the poor in spirit; but is rather, in the obvious sense, the poor who could gain little instruction or advantage from the allegories and traditions of the Scribes. Therefore Christ, v. 29. bids them learn of him. See ver. 25, 26. John vii. 49. Whitby. The Hebr. עני, from the same root as עני, is not always poor in spirit; but, especially by Isaiah, is used to express the poor. Thus c. xi. 4. עני עני are the same as those he calls עניים, the poor. And the LXX rightly render Isa. lxi. 1. עניים, by πτωχοῖς, as here, and Luke iv. 18. See the note on that text, *infra*. The Jewish doctors despised and neglected the poor, to whom Christ preached. Grotius.

V. 6.—*shall not be offended*] Σκάνδαλον and σκανδάληθρα, which last word appears as a metaphor in Aristoph. Acharnens. are derived by Scapula from σκάζω claudico, and interpreted by the crooked and uneven stakes, incurva ligna, to which a trap is attached; from σκάζοντα συμπίπτειν, καὶ κρατεῖν τὸ ἔμπεσον. Suidas.

The word σκάνδαλον, Hammond observes, is seldom used by profane writers. In the O. Test. it signifies, 1. a trap, gin, or snare. So in the Greek of Ps. lxix. 22.; and being cited from the LXX, not from the Hebr. in Rom. xi. 9. it should be rendered, by analogy, not stumbling-block, but gin. So Wisd.

xiv. 11. 1 Macc. v. 4.—2. It signifies an obstacle or hindrance; but peculiarly a sharp stake driven into the ground, over which an enemy's army is expected to pass, to wound their feet or legs. Against these the ancients wore greaves of brass, 1 Sam. xvii. 6. Thus the word is used, Judith v. 1. The present military name for such instruments is colthrops; or, as Hammond gives it, gall-traps.—3. The word imports a stone or block to stumble over; hence used for a fall, or for sin the fall of the soul, Judith xii. 2. So it rather seems, Judg. viii. 27.—Lastly, in Ps. l. 20. only, it is used for slander or calumny.

In the N. Test. in many places the metaphor is borrowed from the stake, or colthrop. Matt. xiii. 41. the angels shall gather out all scandals, and burn them, ver. 42.; to which it seems St. Paul alludes, 2 Cor. xi. 29. It then, under this idea, denotes whatever may wound or gall a Christian, and thus make him slacken in his course. So Matt. xvii. 27. xv. 12. xviii. 7 and 6. So Christ crucified is a scandal to the Jews; they were quite discouraged, and forsook him. So the present passage; and Luke vii. 23. Matt. xiii. 57. Mark vi. 3. John vi. 61. and Gal. v. 11. explained by the sower, Matt. xiii. 21. Mark iv. 17. Matt. xxiv. 10. So Matt. xxvi. 31. Mark xiv. 27. "Ye shall fall back, and forsake me." So ver. 29. where "to be offended" is to deny Christ. So John xvi. 1. Rom. xiv. 13, 21.—In other places the metaphor is from a snare, Matt. xvi. 23. and Rev. ii. 14. In this sense, the eye and foot offend us, Matt. v. 29. xviii. 8. Mark ix. 47.—Thirdly, other passages allude to a stumbling-block. So Rom. ix. 33. Christ is an occasion of falling to many, 1 Pet. ii. 8. 1 Cor. viii. 9, 13. and, 1 John ii. 10. he does not fall into those sins to which those who walk in the dark are exposed. Hammond.

The point of importance is the metaphorical sense

that the word bears in the N. Test. which Whitby determines, on a review of the texts, with Hammond here, to be, what obstructs the christian course, and causes to fall from the faith. Whitby on Rom. xiv. 21. et ad loc.

V. 7.—*a reed shaken with the wind?*] What important cause led you into the wilderness? To see a reed shaken by the wind? which was all usually to be found there. Beza. (Grotius.) Or did you fondly expect to see a man of worldly consequence in soft or silken raiment? No: your cause of going was just; to see a prophet—yea, and more than a prophet. Or; you did not go to see a man wavering in his testimony, but firm and constant. Whitby Par. The austerity of the Baptist's life is opposed to the luxury of courtiers, Macknight; or his truth to their propensity to flattery. Whitby.

V. 9. —*more than a prophet.*] Maimonides mentions eleven degrees of prophecy; the two highest of which were more sublime and transcendent than ordinary genuine prophecy. One of these he defines to be that which comes, without dream or ecstasy, by the speaking of the Holy Ghost. John the Baptist was thus favoured, Matt. iii. 17. John i. 93.; and was not a prophet, but superior to one. He spoke as a witness, John i. 7. Hence he is announced in so many various styles: "the voice of one crying—," Mark i. 3. 'a proclaimer, a herald,' ver. 4. 'a messenger of God,' ver. 2. a great illustrious person, and 'filled with the Holy Ghost,' Luke i. 15. and by way of excellence, "the prophet of the Most High," ver. 76. But never simply as a prophet; for Luke vii. 28. may mean, no prophet was greater than John the baptist. So the prophets continued till John, Luke xvi. 16. referring him to a higher class,

a forerunner of the gospel. Yet he was inferior to the apostles, who were to be founders and rulers of the church, and were to have the full revelation. Hammond.

V. 10. *my messenger*] ἄγγελόν μου. The term מלאכי, or messengers, was used, not for any prophet, but for those sent from God on commissions of the highest importance, as Moses, Num. xx. 16. Haggai, i. 13. Grotius. But it should rather seem to be a more usual appellation for them, from Isa. xlv. 26. and Maimon. more Nevoch. par. ii. c. xli. "Propheta non raro vocatur angelus." Grey's Key to O. Test. on Malachi. It was used for all those sent from God, 2 Chron. xxxvi. 15, 16. Judges ii. 1. (Beausobre.) Thus also the High Priest is in this prophet, Mal. ii. 7. named the messenger of God, as declaring his will: so Diodor. Sic. de Judæis citatus Photio: Ἀρχιερεῖς—νομίζουσι αὐτοῖς ἄγγελον γενέσθαι τῶν τοῦ Θεοῦ προσταγμάτων. Hence given to the angelus ecclesiæ, or head of the ministers in the christian church. (Yet first it should seem from the synagogue.) Grotius. So the bishops of the churches under the N. Test. Rev. ii. 1. Beausobre.

V. 10.—*before thy face,*] In Mal. iii. 1. LXX, it is "before *my* face." So that in the prophet this address is from God to the Messiah, the sense being entirely the same; but is an instance that the evangelists do not always quote κατὰ λέξιν, or precisely as written. Grotius. Dr. Owen has a critical conjecture on the Hebrew in this text. Modes of Quot. No. xx. p. 34.

V. 10.—*before thy face,—before thee.*] In Mal. iii. 1. "before *me*." Hereby it appears that Christ is one with God the Father; or that this coming of Christ, Luke ix. 52. into the world, is the coming of God himself, his presence on earth. So the mercy-seat

of the Ark, noting the presence of God, appears to have been meant as a type of Christ. Rom. iii. 25. Hammond.

V. 11.—*born of women*] A usual phrase for the human race; as Job xiv. 1. xv. 14. xxv. 4. Grotius.

V. 11.—*a greater than John*] He was more distinguished than former prophets:—by his office, “to prepare the way,” and baptize the people in the name of the Messiah, Acts xix. 4.—by his doctrine; the gospel then beginning to be preached, and Christ the true light attested by John, Luke xvi. 16. iii. 11. John i. 7, 29, 33. (iii. 27.)—and by his success, Matt. iii. 5, 6. Whitby. Also, as being himself the subject of ancient prophecies, and on account of his miraculous conception and birth. Doddridge. Macknight.

V. 11.—*least in the kingdom of heaven is greater*] i. e. the least evangelical prophet. comp. Luke vii. 28. or preacher of the christian doctrine. And this—from having arrived at the knowledge of Christ, and seen his day and whole salvation, c. xiii. 17.—from being enabled to preach Christ crucified, and the full extent of the gospel;—from being enabled to work miracles, for John did no miracles, John x. 41.—and from possessing higher gifts of the Spirit, John vii. 39. comp. John iii. 31 and 34. and a fuller illumination. Grotius. Whitby. Macknight.—Note, Part of this reasoning extends to all Christians in general; so Doddridge.

V. 12.—*suffereth violence,*] *βιάζεται* denotes a thing taken by force, by one that hath no legal right. Hesych. Phavorin. Thus the Israelites, when forbidden, went up to Sinai, Exod. xix. 24. (so Grotius) expressed by *βιάζεται*. In the Talmud. Ioma. c. iv. fol. 80. he who took his own, and the other's

share also, is called, a son of violence, *βιαστὴς*. Thus the kingdom of heaven, preached first to the Jewish nation, is taken by violence, by those accounted to have small right to it, who know not the law, and are accursed, by the multitude of lower Jews, publicans and sinners, from the Rulers, Pharisees, and Scribes; who have the first claim; but have not received the gospel, or taken care of it. This sense is repeated in the latter part of the verse. Parallel to this 12th verse, is from ver. 15 to 24. So in the parallel passage, Luke vii. 29, 30. in the very place of this verse, is said, "And all the people and publicans justified God, &c." Many Pharisees, indeed, as well as Publicans, came to John's baptism, but not of the first rank; from the question, "Who hath forewarned you to flee.—" The principal Pharisees said to John, ver. 18. that "he had a devil;" and of Christ, that he was a glutton, &c. Thus Luke xvi. 16. repeating this verse, though out of its place, *πᾶς βιάζεται* means, that the multitude forceth into it; not the Pharisees; plainly not including them. Hammond. So Beza.

It may import, that they who by diligence and attention, and readiness, show their ardent desires to be made partakers of the gospel, and thus contend for an entrance into it, do by these means prevail. But the parallel passage, Luke vii. 28, 29. inclines to the prior explanation, of the meaner multitude, opposed to the Pharisees. So Matt. xxi. 31, 32. Whitby.

V. 13.—*prophesied until John,*] The Law and the Prophets were the objects worthy of faith and acceptance until John began to unfold a sublimer system of revelation; and from the days of John, as in the last verse, "the kingdom of God is preached, and every one presseth into it." Luke xvi. 16. Whitby; espe-

cially the *βιασταί*, who hope for pardon on repentance, as Luke iii. 10. whereas no sacrifice or atonement was allowed in the Law, Num. xv. 30, 31. Le Clerc. But note; Num. xv. 30. only relates to temporal punishment—"atoned for all, which could not be atoned for by the law of Moses," is more to the purpose.

V. 14.—*this is Elias, which*] from Mal. iii. 1. and iv. 5. The Jews had a constant tradition, that Elijah was to come before the Messiah; of which see many proofs in Lightfoot on c. xvii. 10. The Christian Fathers also universally held, that he is to come before Christ's second advent. Whitby: who does not here admit of abridgment; and is very full in showing, that the only coming of Elias was that of John the baptist, "in the spirit and power of Elias," "before the great and terrible day of the Lord," meaning the destruction of Jerusalem. Comp. Mal. iii. 1. iv. 5. with ver. 10. here, Mark i. 14. Matt. xvii. 10, 13. Luke i. 17. also with Matt. iii. 10, 12. xxiii. 38. Luke xix. 43. also Luke iii. 3. Matt. iii. 5, 6. Luke v. 29. John i. 29. Matt. iii. 16. See Pococke on Mal. iii. 2. Whitby. Consult also Bp. Kidder's Demonstration of the Messias, who has fully and elaborately discussed this point.

"This is Elias, &c." The connexion with the preceding words may be thus: Do not wonder that the publicans and multitude are admitted into the kingdom, for the dispensation of the Law and the Prophets is fading away; and as a proof, if ye will believe it, John the baptist is that Elijah who is to come to open the new dispensation of the Messiah, which admits all equally on faith and repentance. Macknight.

V. 15. *He that hath ears to hear,*] An admonition used to call attention to any thing of great conse-

quence. See c. xiii. 9, 43. (frequently used by Christ, and also in the Revelations.) The Scriptures say, Hardened sinners have ears, and hear not. See Jer. v. 21. It was necessary here, as Christ spoke rather obscurely, not to give umbrage to the partisans of the Mosaic law, that he should not too clearly apply the prophecy in Malachi, of Elias. Le Clerc.

Or, He that hath judgment to discern, and is disposed to receive the truth, let him hear and embrace it. Whitby Paraph. He that hath ears able to hear, capable of reflection. Doddridge. An appeal to the reason of all unprejudiced men, to use the powers of their reason; expressive of the speaker's authority, the excellency of the things spoken, and of the obligation to hearken to and obey what is thus delivered. Dr. Clark. Macknight.

V. 16.—*whereunto shall I liken*] A usual phrase with the Jews, introducing a parable; frequent with the Talmudists. So Mark iv. 30. Luke xiii. 18, 20. Grotius.

V. 16.—*like unto children*] The children here imitated funeral solemnities in their play. See note on c. ix. 3. supra.

V. 17.—*We have piped*] Thus R. Papa in the Gemara, (perhaps imitated from hence,) Ploravi. tibi, sed animum non advertisti; risi tibi, sed non curâsti; vœ tibi, qui bonum malumque non interposces. Grotius. It is obvious that the comparison extends to the whole parable; and chiefly it is the children complained of, and not those who made the complaint, which applies to the Jews. Thus, when the kingdom of heaven is compared to the sower, it is the latter part of the recital; or the springing, or effects of the seed sown, in which the comparison consists. And thus in other instances. The words, "it is like,"

only signify, the subject may be illustrated by such a similitude. Grotius. Doddridge.

V. 17.—*We have piped*] The Jews had their *tibiae*, or pipes, says Buxtorf, for two uses; for joy (Luke xv. 25.)—and lamentation; thus Jer. xlviii. 36. and Isa. xvi. 11. (but these two texts are not a proof that they were used at funerals in that early age. See note on c. ix. 23. *supr.*) and Rabbi Salomon saith they were used in marriages and funerals, (i. e. in later times.) To this double use of the *tibiae* our Lord refers. Buxtorf, voc. *לחן*, a pipe. p. 766. Whitby.

V. 19.—*But wisdom is justified*] *Δικαίωω* is to approve or praise, to vindicate, as Ps. li. 6. Rom. iii. 4. and Luke vii. 29. See the note there. (So Beza.) The Gr. *καί* is properly translated, but, as often the Hebrew *ו*: and thus the classic authors; even the pure attic writer Theophrastus sometimes uses, *καί* for *ἀλλά*. Grotius. It is frequent in this sense in the O. and N. Test. Gen. xxxi. 7. Exod. i. 17, &c. Matt. xii. 43. xiii. 22. John v. 40, &c. Whitby. Wisdom is the counsel of God, or the doctrine of John and Christ; and the children of wisdom, those who seek after it, approve, praise, and accept it: at this period, the publicans and the multitude, Luke vii. 30. Beza. Grotius. Whitby.

Whitby mentions another idea, of its being a continuance of the scoff or taunt of the Pharisees: "You may judge of his wisdom by his followers, his children, these sinners and publicans;" but he does not approve of that explanation. Otherwise, Elsner apud Macknight, that the Pharisees say, "*σοφία*, the doctrine, is condemned, *ἐδικαιώθη*, by its disciples." But this is properly disapproved by Macknight. Hammond extends himself yet more in two farther explanations; the one similar to that of Grotius and

Whitby, yet retaining καὶ as *and*; the other, translating δικαιῶν to condemn, with many authorities; and referring it to the death of Christ, and supposing the children of wisdom to be the Pharisees and Learned of the Jews. But as he does not himself adhere to this conjecture, it need not be detailed here.

V. 21.—*Chorazin* !] A town not elsewhere mentioned, except in the parallel passage in St. Luke, x. 13. placed, by Jerom de locis Hebr. F. 4. C. two miles from Capernaum; and this is the usual opinion.

Toup in Suidam observes, that Origen in Exod. and in Philocal. c. xxvii. (propè fin. p. 109. ed. Spencer.) reads Χώρα Ζίν. And so Cellar. Geogr. lib. iii. p. 492. and H. Ernstius Obs. Var. lib. ii. c. 6. say it should be here read, as the word Chorazin appears in no other authors. Χώρα is added, to distinguish it from the wilderness of Sin. Thus Herninius, Chishul. Ant. Asiat. p. 130. χώρα may be applied to a city, as γῆ Ἰούδα to Bethleliem, Matt. ii. 6. Words are often mistaken for want of being properly divided. Theocr. Idyll. N. 17. Οἱ μὲν οὐτ' αὐτάς. Warton well reads, οὐ ταύτας. And Aristoph. Ἰππεῖς, apud Suid.

Εἶδε σοι ὑπέρχεται
'Ὡς περὶ γέροντας ἡμᾶς——

Read Εἶδε Σ οἱ ὑπέρχεται, &c.

Vides quomodo nos tanquam senes circumvenit.

Toup in Suid. voc. ὑπέρχεται, p. 258.—Bowyer.

However, as some few MSS. of the N. Test. (Mill) and also Suidas, read Χωραζίν with an Ω, it might be conjectured that the word was only thus written by Origen. The passage for instance in the Philocalia, ed. Spencer, stands thus: ἐν Χώρα Ζίν καὶ ἐν Βηθσαιῶν. But the ancient MSS. being written without separation of words, and the Iota postscriptum found in early Greek inscriptions to mark the dative, as ΧΩΡΑΙ,

having ceased to be used ; so that none appear in the best MSS. of the N. Test. the Alex. Vat. Cant. &c. and the present Iota subscriptum not having yet been substituted for it ; the passage, it should seem, would appear thus in the MS. 'ΕΝΧΩΠΑΖΙΝΚΑΙ, &c. So that it may be thought that the Ω appearing instead of the usual reading ΧΩΠΑΖΙΝ was the only inducement for forming Χώρα, in Origen, into a separate word. But as some Greek MSS. of the N. Test. have Χωπαζίν, the reason seems a slight one. Lightfoot, Chorogr. c. xciv. vol. ii. conjectures, that Chorazin is formed from חורר, woody places ; and here again the י leads to an Ω. But after all, the whole current of MSS. have ΧΩΠΑΖΙΝ and seem to fix the usual reading. Of the Iota, see Mr. Marsh's valuable note on Michaelis, vol. ii. c. xiii. sect. vi. p. 520.

V. 21.—*the mighty works*] Our Lord was peculiarly conversant on the shores of the lake of Genesareth, in Capernaum and Bethsaida.

V. 21. *Tyre and Sidon.*] Two well-known maritime and gentile cities in Syria or Palestine on the borders of the Mediterranean sea, adjoining northward of Galilee. They were descended from the Canaanites, (Lightfoot.) very luxurious, and probably irreligious ; rapacious also, and full of violence, Ezek. xxviii. 16, 18. and insulted the Jews in their distress, Ezek. xxvi. 2. Thus Homer also describes them, Odyss. Ε. 289. where Τρώκτης is κερδαλέος, Eustath. and so Philocrat. Dial. ad Phœnic. Grotius. Yet, saith Christ, even these would have repented.

V. 21.—*in sackcloth and ashes.*] If the warnings and threatenings of the Prophets against Tyre and Sidon, Isa. xxiii. 1, 4. Jer. xxv. 22. xlvii. 4. Ezek. xxvi. xxviii. Zech. ix. 2, 3, 4. had been confirmed to them by such miracles, they would have repented as the Ninevites in the fullest manner, in sackcloth and ashes. To mourn in haircloth, and sprinkle ashes on

the head, appears in all the Prophets as a custom expressive of the deepest repentance. Isa. lviii. 5. Jer. vi. 26. Lam. ii. 10. Dan. ix. 3. Judith iv. 11. Grotius. Whitby. The Hebr. *רש* is properly cilicium, a garment of haircloth; but the Hellenists use the Greek word *σάκκος* to express it. And thus Josephus, Ant. xx. 5. At other times he renders it by *σχήμα ταπεινόν* and *πενθικὴν ἰσθῆτα*. Plutarch de Superst. also, and Menander de Syris, use *σακκίον* for a mourning garment; (and show the custom prevailed with the Heathens; so of ashes, Achilles in Il. Σ. 24. Beza.) and thus the Greek and Latin Christians—*Preces in sacco et pulvere factas*. Tertull. Grotius.

V. 23.—*brought down to hell,*] *ἕως ἁδου*. Hammond here endeavours to prove in a note of great length, that *ἁδης* does not signify hell even in profane writers, but only the state of the dead. "*Ἅδης*, says Le Clerc, is not derived from *ἄσιδης*, an invisible state, as the Greek Scholiasts, Etym. magn. and Hammond assert, but from the Hebr. *אֵיךְ* *ajid*, destruction; which perhaps the Phœnicians wrote *תֵּיךְ* *Ha-jid*. The Greeks apply *ἁδης*, in the first instance, to the heathen deity, Pluto: thus Hom. Odyss. K. 512. *εἰς Ἅιδαν—δόμον*, in Plutonis domum. Then to the place where he reigned, as Il. Θ. 13. *τόσσον ἔνερθ' ἁΐδω*—"Tartarus is as far beneath the mansion or residence of Pluto—" So that it properly with the Greeks imports hell, or the infernal regions. The Jews used the word here and in other places, but not always, to express *שְׁאוֹל*, *scheol*, Gen. xxxvii. 35. (So Isa. xiv. 11. lvii. 9. Grotius.) i. e. the grave or sepulchre, subterraneous places, the state of the dead. When opposed to heaven, as here, it signifies the lowest parts of the earth; and when heaven, by a metaphor, means a flourishing, *scheol* imports a wretched and abject state. Acts ii. 27. compared with Eph.

iv. 9. Le Clerc. So Isa. xiv. 13, 15. lvii. 9. Whitby: Thus also 1 Sam. ii. 6. and Tobit xiii. 2. Grotius. See note on c. xvi. 18. *infra*.

V. 23.—*Capernaum*,] Most geographers with Reland (Palest.) place this town at the head, or northern end of the lake of Tiberias; as being in the confines of the two tribes, Zabulon and Nephthali, Matt. iv. 13. But it is neither clear that it was just on the confines, or that Nephthali did not extend down and include all the west shore of the lake southward. See De Lisle's map of Palestine. Lightfoot Chorogr. c. lxxi. Lightfoot places it thus, from Josephus J. B. lib. iii. c. 35. "In the country of Gennesareth, very fruitful, and only thirty furlongs, or about four miles in length, and twenty furlongs, or not three miles in breadth, is a spring of excellent water, which the people call Kaper-naum." That Capernaum was in the region of Gennesareth is clear, by comparing Matt. xiv. 34. Mark vi. 53. with John vi. 22, 24, 25. Now it is collected (yet but imperfectly) from the tract called Aruch, that the land of Gennesareth was near Tiberias. And Tiberias, the ancient Rakkath, Josh. xix. 35. but rebuilt by Herod, was situated, partly, as placed by Pliny, Nat. Hist. lib. v. c. 15. on the west side of the lake; yet rather, from Josephus as above, and its vicinity to Hippo, Tarichea, and other towns, as in the Talmudists, near the south end, where the Jordan flows out of it. (Thus also Calmet, voc. Tiberiade.) Hence Capernaum must be in that neighbourhood, and therefore, on the west side, a few miles only north of Tiberias. Lightfoot Chorogr. c. lxxix. lxxx. vol. ii. p. 66, 71, 72.

V. 25.—*answered and said*,] from the Hebr. ענה in the O. Test. Beza. This expression is often used in the N. Test. when nothing had preceded; and there-

fore then only signifies, that the person spake with relation to such a matter, saying—. So it occurs Matt. xxii. 1. Mark ix. 38. xi. 14. Luke xiii. 14. Whitby. See note on Mark ii. 23. *infra*. Comp. note on Luke xiv. 3. *infra*.

V. 25—*thou hast hid these things*] These things, i. e. the mission of Christ; the gospel. The words refer to Luke vii. 29, 30. By it is not meant that God really wishes to hide these things from the wise and prudent, but that it became so in the event, by their being blinded by their prejudices. Thus c. x. 34. The wise—learned men—Matt. xxiii. 34. Rom. i. 14. 1 Cor. i. 19, 20, 25, &c. are here the Scribes and Pharisees, skilled in Tradition, but false interpreters of Scripture. The prudent—are the same men, careful not to be deceived by false appearances of a Messiah, but really denying the true. The babes—are those unskilled in Tradition, but able by reason and good sense to prefer the excellence of the christian religion; by no means through irrational credulity. Le Clerc.

Christ does not thank God that he had hidden these things from the wise; but that, having done so, he had revealed them to babes. (So Grotius; it is an Hebraism.) So Rom. vi. 17. “God be thanked that ye were the servants of sin!” that is, that, whereas formerly ye were servants of sin, ye have now been obedient. The wise and prudent are those filled with high ideas of their own carnal wordly wisdom: from these God is said to have hid the gospel, by permitting them to continue in that state. The babes are the humble and modest, who are not indisposed to spiritual wisdom. Whitby.

V. 26. —*it seemed good*] *εὐδοκία*. A hellenistic word, (see note on c. iii. 17. *supr.*) here expressive of the divine decrees, or will; as 1 Cor. i. 21. 2 Macc.

xiv. 35. not implying an absolute will or decree without just reason, for Christ praises the divine equity and wisdom. So in human affairs, St. Paul, Rom. xv. 26. Grotius. Beza.

V. 27. *All things are delivered to me*] All power is given to me, or all things belonging to my office. (So Beza. Whitby.) But perhaps, here, rather those persons, the babes before mentioned, the single-hearted plain persons who believe the gospel, and for whom he thanks God that they are 'given to him.' *Πάντα*, the neuter gender, is often used for persons, c. xviii. comp. ver. 11. with ver. 14. so ver. 18. and so c. xvi. 19. 1 John v. 4. Rev. xxi. 27. Heb. vii. 7, 19. c. xii. 13. Hammond. This Whitby, by inserting in his Annotations, does not seem to disapprove. Or, *παρεδόθη*, says Beausobre, admits of being rendered "has shown;" it is a Hebrew way of speaking. See 1 Cor. xi. 2, 23. xv. 3. This sense is confirmed by the following words: "No man knoweth, &c." and by the parallel places, John viii. 28. xii. 49. xv. 15. The meaning then is, "The Father hath given me the knowledge of all things." Beausobre N. T.

V. 28. *Come unto me*] "To come unto Christ" is to believe in him, and become his disciple. Thus John vi. 35. vii. 37. v. 38, 40. The yoke is a frequent Jewish phrase: they say, the yoke of the law, of the commandments, of the kingdom of heaven; which last is here the yoke of Christ. When Christ declares "I will give you rest," he means "rest to your soul," (in the language of Jer. vi. 16. Grotius.) which the Jewish yoke of ceremonies, though a severe yoke of bondage, Gal. v. 1. Acts xv. 10. could not do. "Being justified by faith, we have peace with God—" Rom. v. 1. This is the whole purport of the Epistle to the Hebrews, and to which the words *ἀνα-*

παύω and ἀνάπαυσις, "rest to the soul," do plainly refer. Thus Noah had his name from נח, to rest, Gen. v. 29. that is, says Aben Ezra ad loc. from the troubles of our minds. After the deluge, God, on his sacrifice, smelled an odour of rest. Hebr. an odour *swādias*, of a sweet savour, LXX. i. e. says the Targum, He rested from his anger, and was appeased. Here our Lord, Eph. v. 2. represents himself as a second Noah, come to give rest to mankind, and procure them peace with God, as Noah by his sacrifice had done. Whitby.

V. 28.—*labour and are heavy laden,*] under the weight of your sins, Baruch ii. 18. John vii. 37. vi. 44. Grotius. So Hamm. Paraph. Otherwise; the Jews only are here meant, who labour or toil under the obligation of going to Jerusalem at least three times a year to the temple, and are oppressed by their numerous ceremonies, c. xxiii. 4. Luke xi. 46. Acts xv. 10. Christ speaks obscurely here on account of the Jews, but more clearly to the Samaritan woman. John iv. 21. Le Clerc.

V. 29.—*meek and lowly in heart :*] Zech. ix. 9. Fear not, ye sinners, to address yourselves to me; I am not harsh and proud, as the Jewish doctors. Humilis; humiles amo. Grotius. Of the pride of the Jewish teachers, see Jos. Ant. lib. xx. c. 6. Le Clerc.

V. 30.—*my yoke is easy,*] Χρηστὸς, when applied to persons, is good, benign, mild, gracious; but when applied to things, is the same as χρησιμος, useful; (which is derived from the same root) or nearly so, as the context may be. Jer. xxiv. 3, 5. 'good figs' are, LXX. σῦκα χρηστά. Ezek. xxviii. 13. 'a precious stone,' λίθος χρηστός. Aristoph. in Ranis, act. iv. sc. 2. δεῖ χρηστὰ λέγειν, dicere utilia. So Hesych. Phavorin. Suidas. Here, therefore, ξύγος χρηστός is a

useful yoke, and so a light burthen, in opposition to the Mosaical journeys and ceremonies considered only in themselves. Ezek. xx. 25. Le Clerc.

V. 30.—*my burthen is light.*] by the assistance of the Spirit, and the recompense of the reward, 1 John v. 4. Also in itself lighter than the service of sin, δυσκολώτερον ἢ κακία τῆς ἀρετῆς. Chrysost. Grotius.

CHAPTER XII.

The parallel passages are: Matt. xii. 1—16. Mark ii. 23. to iii. 12. Luke vi. 1—11. Also Matt. xii. 24—32. Mark iii. 22—30. and Matt. xii. 46—50. Mark iii. 31—35.

V. 1.—*on the Sabbath-day*] from שַׁבָּת, σάββατον, or σάββα, σάββατος. See note on c. i. 16. supr. Hence dative plural, σάββασι. When the use of this word in the singular began to be laid aside, a singular signification was given to the plural; as c. xxviii. 1. Acts xiii. 14. &c. Thus Horat. “Sunt hodie tricesima sabbata.” Grotius.

V. 1.—*to pluck the ears of corn,*] The action was lawful, Deut. xxiii. 25. but not on the Sabbath. The law of Moses forbade to do on the Sabbath, כְּלִמְכָּה, which the Jews rightly interpreted, opus servile; and in this they included the plucking and rubbing the ears of corn. (As a kind of reaping. So Maimon. Schab. cap. 8. The punishment was stoning to death. Id. cap. 7. Lightfoot.) (They extended this to the culinary use of fire, Exod. xxxv. 2, 3. and hence dressed no meat on the Sabbath. It was different on the Holy Convocations, Lev. xxiii. 7, 21. Exod. xii. 16.) Thus the Romans in their jus pon-

tificium, which came chiefly from the Etruscans, and by them from the Hebrews, forbade servile works on their festal days, ne famula opera patranto. So Cic. de Leg. ii. Yet with many exceptions, as in Virgil; which, says Macrobius, are from the jus pontificium:

Quippe etiam festis quædam exercere—&c. Geor. i. 268.
Grotius.

V. 3.—*what David did*] 1 Sam. xxi. 6. Lev. xxiv. 9. when he was an-hungred, as my disciples are. His hunger made the breach of one ritual law justifiable; the same necessity may justify that of another, 'the doing no work on the Sabbath.' Grotius. The Jews held, that the shew-bread might be eaten, and the Sabbath broke, as when David fled, for preservation of life. Kimchi ad loc. So LXX. Exod. xii. 16. "for the sake of life." Whitby. Lightfoot.

Grotius well states the power of necessity in giving a latitude to all direct and positive laws. So also the intention of the legislator; præferri debet διάνοια τῷ ῥητῶ. See also Cic. de Inven. lib. ii. especially in things ritual. Thus the Maccabees agreed from necessity to defend themselves on the Sabbath. Grotius.

V. 4.—*the shew-bread,*] It was taken from the priest's habitation or tent, near the tabernacle, yet esteemed part of the sanctuary, after it had been presented before the Lord, 1 Sam. xxi. 3. Lamy App. Bibl. b. i. c. iv. p. 88. 4to.

V. 5.—*the priests—profane the Sabbath,*] in performing the usual sacred offices, as on other days. Ham. Paraph. Num. xxviii. 9. The Jews said, there is no Sabbath in the temple; the servile works done about holy things are not servile. Grotius. Lightfoot.

V. 6.—*I say unto you, &c.*] Christ foresees and replies to their probable answer, that the priests did

this in honour of the temple. The prophets were exempt from ritual observances: thus Elijah sacrificed before Ahab, out of the temple; but ver. 41. 'a greater than a prophet is here.' The priests are excused, that the temple-service may be regularly administered; my disciples ought rather to be excused, that they may have leisure and power to carry on my prophetic ministration of the gospel—a more necessary and glorious work. Grotius.

V. 6.—*one greater*] *μείζων*. Many MSS. read *μείζον*, 'a greater work.' So Macknight. Doddridge. But the MSS. are not of the first authority; and Christ often speaks of himself as superior to the temple.

V. 7.—*mercy, and not sacrifice,*] Hosea vi. 6. The rest on the Sabbath, as sacrifice also, is only a ritual command; feeding the hungry is a moral precept. So Mark xii. 33. Whitby. Rather: the promoting the salvation of mankind, as Christ and his apostles were employed, is an act of beneficent mercy, to which all ritual observances should give way. Of the preference of moral good to ceremonial ordinances, see quotations from Plato, Menander, Persius, Hierocles. Grotius.

V. 8. *For the Son of man is Lord*] In Mark ii. 27, 28. it runs thus: "The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath." It is agreed that the import of the first verse here quoted, is, that the sabbath, being made for the use of man, ought to yield to the good of man, for whom it was instituted. Grotius would hence further connect the succeeding verse with it by the conjunction therefore; and understand by the Son of man only *אדם*, a man in general, in this manner: "therefore man is lord of the sabbath, as it was made for his use." Adding, that Christ always observed the law, and assumed no

power to abrogate it; and that if he had spoken of himself by "the Son of man," he would have declared himself to be the Christ; which he always avoided doing to the pharisees or the people, c. xvi. 20. Mark viii. 30.

On the contrary, Whitby inclines to separate these two verses, by showing that *ὅτι* may be rendered *denique*, as Brugensis and Maldonate; or *adhuc*, as sometimes in Homer. Then the latter verse will commence a new argument, similar to "here is one greater than the temple." "Moreover, the Son of man (Christ) is Lord also of the sabbath." But in any case he insists, with Lightfoot and Hammond, that this phrase must signify Christ.—1. Because it is used eighty-eight times in the N. Test. and in all other places unquestionably signifies our Lord.—2. Because Dan. vii. 13. is expounded by the ancient Christians, and by the Jews themselves, of the King, Messiah. Christ, speaking to the Jews, would use the term as they understood it; more particularly he seems to have thus explained and applied it in answer to the High Priest, who demanding "Art thou the Christ?" "Hereafter," says he, "ye shall see the Son of man coming in the clouds of heaven."—3. Because, allowing *ὅτι* to be "therefore," and a connection to subsist between the two verses, it is yet quite similar to his prior argument: "My disciples," saith he, ver. 6. "as the priests, may well infringe the sabbath; for a greater than the temple is here." Thus again: "The sabbath was made for the use of man; therefore Christ, the Son of man, who came to save men's lives, must have power to dispense with the sabbatic rest in cases for the good of mankind." This was not to abrogate or dissolve the law; but to exercise an allowed prophetic power, in cases of necessity, and of higher importance.

Further; Christ certainly at due seasons declared

himself to be the Messiah ; of which see note on c. viii. 4 supra. Whitby.

V. 10.—*Is it lawful to heal?*] The Jews had many superstitious regulations on the remedies that were to be used on the sabbath ; some they entirely forbade. Yet they seem more to have accused our Lord through enmity, than to have held it absolutely unlawful to heal. Comp. Lightfoot ad loc. et ad Luc. xiv. 3. As to applications of remedies the traditions differ. The more received opinion is, that it was unlawful except in imminent danger of life. Grotius ad Luc. xiv. 4.

V. 11.—*lay hold on it, and lift it out?*] It was a canon with the Jews, to “take tender care of the goods of an Israelite.” Also they held it lawful to do any thing on the sabbath to save life. Thus the Mishnah ; probably interpreting Exod. xii. 16. as the LXX translate it, *πλὴν ὅσα ποιηθῶσεται πάσῃ ψυχῇ*, nisi quod fiet omni animæ ; as Tertullian (lib. iv. adv. Marcion.) gives the passage. In Maimonides Schab. c. 25. the rule is, to feed the beast in the ditch, raising it with straw or brush-wood, if in danger of drowning. (So Hieros. Iom. Tobh. fol. 62. 1. Lightfoot.) But it is supposed that in earlier times they set it free ; and narrowed the precept, as Dositheus for instance did, who is noticed by Origen *περὶ ἀρχῶν* lib. ii. and Epiphanius, for restricting the law of the sabbath, see note on Mark iii. 6. infra. soon after the Christian æra, on account of this application of it. The Roman jus pontificium allowed the taking an ox from a pit on their feriæ. Macrobi. Sat. i. xvi. Thus a pilot would not attend the helm on the sabbath till the danger was imminent. Synesius. And in Josephus the Maccabees on the sabbath resist,

because their lives are in jeopardy, *περὶ τῶν ψυχῶν εἶναι τὸν κίνδυνον*. Grotius.

V. 14.—*held a council*] *συμβούλιον ἔλαβον*. They consulted together. Heb. *נִכְנַח*—LXX, *συνεβουλευσαντο*. Grotius.

V. 16.—*should not make him known* :] One motive of the present concealment was mercy to the Pharisees, his persecutors; that a succession of miracles might at length produce their repentance, and prevent their bringing his blood on their heads. Nazianzen reckons *τὴν φοιδᾶ τῶν διωκόντων* amongst the just reasons of flight. This Origen illustrates from Aristotle, who declared he left Athens lest after the death of Socrates the Athenians should bring a second crime on themselves by his execution, *καὶ δεύτερα εἰς τὴν φιλοσοφίαν ἀσεβεῖν*. Grotius.

V. 17. *That it might be fulfilled*] They expected a Messiah exercising the sword: St. Matthew shows, on the contrary, how Christ fulfils the prophecies by his non-resistance to injuries and evil.

V. 18. *Behold my servant*] *Ἰδοῦ, ὁ παῖς μου*—The LXX, Isa. xlii. 1—4. inserts here “*Ἰακώβ*,” and after “*my beloved*” inserts “*Ἰσραήλ*.” And thus Justin (adv. Tryph.) twice quotes the text. Eusebius Ev. Dem. lib. ix. observes, the two words are marked with an obelisk; which mark in the LXX always denotes that the word is wanting in the Hebrew, as we learn from Epiphan. Jerom. Aug. and not that it has not been originally written by the LXX. Probably the LXX, from c. xli. 8. and xliii. 1. supposed this prophecy to refer to Israel; whereas from c. xliv. 1—5, 6. and other passages, it is evident it refers to Him who “*enlightens the Gentiles*” as well as the Jews; and thus rightly the Chaldee paraphrase.

Grotius. Dr. Owen esteems this passage a plain proof, that the LXX has been wilfully corrupted, that it might not be applied to the Messiah; though the Targum is express for its allusion to him. The remainder has been much altered, as appears from Justin Martyr. Dial. Tryph. p. 360, and 389. edit. Jebb, who quotes both times differently. "Irenæus," says Grabe, n. 3. ad Iren. adv. Hær. lib. iii. p. 220. "quotes this prophecy as St. Matthew: but it is read otherwise in the LXX at present; Imo jam Irenæi ævo ea isto loco corrupta fuisse videtur." Owen, Modes of Quot. N° xxi. p. 35.

V. 18.—*I have chosen*;] *Ἀπερίζω* is to choose. Phavorin. But in Isa. xlii. 1. the word which seems to belong to it is to uphold, as chosen or elect is mentioned there afterwards. Hammond. "Whom I have chosen," *ἡρέτισα*. This word, and also the LXX in Isaiah, *ἀντιλαμβάνεσθαι*, properly express the Hebr. *תָּלַן*; and thus Luke i. 54. *ἀντελάβετο*. Vulg. *suscepit*; as Jerom here, *quem suscepit*; 'to take under protection'; as Justinian Inst. Salvian. Symmachus, and others. Grotius. So Beza ad Luc. i. 54.

V. 18.—*shall shew judgment*] or truth; meaning the true religion; the gospel. The Hebrew word in Isaiah is truth, rendered *ἀλήθεια*, Prov. viii. 20. and meaning truth when rendered *κρίσις*, Jer. v. 4. Ps. xxxvii. 6. and Job xxxiv. 4. and *κρίμα*, Isa. xxxii. 16.; often also *δικαιοσύνη*, righteousness, the same as truth. Or it may be judgment, as righteousness or equity in judging, Matt. xxiii. 23. yet still importing the gospel. Hammond. "Judgment;" Hebr. *מִשְׁפָּט*, Gr. *κρίσις*, as usual with the Hellenists. Here joined with *ἐξαγγελεῖ*; it imports a law, or rule of life, thus declared or published. So in Isaiah it follows, Hebr. "the isles shall wait for my law." Grotius. *Κρίσις* is judgment: The righteous laws he was commissioned to deliver in his Father's name; as *κρίσις*, judgments, are the laws of God in the O. Test.—statutes

and judgments, καὶ κρίσεις, Exod. xv. 25. Deut. iv. 5, 14. xxx. 16. He "showed judgment to the Gentiles," Mark iii. 7, 8. Whitby.

V. 19. *He shall not strive,*] He shall not be contentious. He charged the multitude not to make him known. Whitby.

V. 19.—*strive nor cry;*] or utter the clamour that attends strife or discontent. Note: Though the LXX has οὐ κεκράξεται, οὐδὲ ἀνήσσει sc. φωνήν,—yet Justin Martyr quotes in one place, οὐκ ἐρίζει οὔτε κράξει, similar to the evangelist. Grotius.

V. 19,—*in the streets.*] or ὧν, Gr. ἐξω, as it is in the LXX. See Grotius.

V. 20. *A bruised reed*] an infirm man fallen into sin. The flax burning dimly, or smoking in a lamp, Isa. xliii. 17. Judg. xv. 14. xvi. 9. when the flame is nearly extinguished, is the same idea. This man Christ will not destroy, but will rather cherish the almost extinguished goodness, till he brings judgment, i. e. righteousness, the gospel, to victory, or to a manifest superiority over sin; and thus establish the gospel, or its righteousness, throughout the world; or "set judgment on the earth." Hammond. Le Clerc. Consult also Grotius. The above sense, of Hammond, &c. suits with the prophet Isa. xlii. 4. But the phrase εἰς νῆκος often signifies, to the end, to the utmost, or for ever, (See Whitby on 1 Cor. xv. 54.) "till the time come" that he shall execute his judgment to the uttermost on the unbelieving Jews. And they thus rejected: "in him shall the Gentiles trust." Lightfoot. Whitby. The prior sense is preferred by Doddridge.

V. 20.—*shall he not break,*] οὐ κατεάξει, i. e. shall thoroughly repair and restore it. Hammond in a long note proves that many words convey a much

stronger sense than their literal meaning : ἀργὸν ῥῆμα, "idle word," ver. 36. is even blasphemous words : ἀκαρπα ἔργα "unprofitable works," Eph. v. 11. are the most wicked works. So ἀχρεῖος δοῦλος, "a wicked servant." So ἄνομος, "without law," the most profane sinning, 2 Thess. ii. 8. So charity "worketh no evil," Rom. xiii. 10. i. e. it worketh all possible good. And many more. Hammond.

V. 20.—*he send forth judgment*] Nothing is here omitted in the Gospel by negligence of transcribers, as Jerom followed by Beza conjectures; but the evangelist has omitted those words in the prophecy, which are only a poetical pleonasm. These critical notes in Grotius, partly on the differences in the LXX with the Gospel in the text, and impliedly to justify it from corruption, do not readily admit of abridgment, but are worth attention.

V. 21.—*shall the Gentiles trust.*] In Isa. xlii. 4. "the Isles shall wait thy law." The Isles mean the countries west of Judea, in the Mediterranean; Greece, Italy, and their islands. Le Clerc. 𐤇𐤒𐤍, in an extensive sense, denotes any nations, Gen. x. 5. (chiefly these, the isles of the Gentiles.) It is rightly therefore given by the LXX, and in the text, ἰθὺσαν. And 𐤇𐤒𐤍 to wait for, is also properly rendered ἰλπισθῆναι. 𐤇𐤒𐤍 in Isaiah is often Hebr. 𐤇𐤒𐤍, in pure Greek, αἵρεσις, with the Hellenists ὄνομα, expressing, to rank under the name of the teacher or head of a religious institution. So Paul baptized none in his name. Grotius. Macknight supposes this prophecy is produced as a contrast to the expectations of the Jews, of a temporal warrior; which may be true; see note on ver. 17. supra; but his application of particulars is much overstrained. Thus; he shall not "strive" with martial violence, nor "cry" the alarm of war in the battle, &c.

V. 24.—*by Beelzebub*] the God of Flies: this name appears to be taken from the God of Ekron, 2 Kings i. 1—6. It is disputed whether it be a real name of this deity of the Philistines, or called so in contempt of the Jews. Whitby and Le Clerc hold the first; Scaliger, Lightfoot, and Grotius, the latter. The arguments are thus stated by Le Clerc.

Scaliger asserts, it is called so in contempt; as, for the place Bethel, *Domus Dei*, the Jews said, Beth-aven, *Domus vanitatis*. But it is certain also, that the Jews named the Gentile idols frequently by their own names; as Bahal, Baalberith, Astoreth, Chemosh, Moloch, &c. Again; Philobyblius relates, that the Phœnician deity, Baalsamen, (so Augustin in *Judg.* c. ii. Grotius.) *Dominus Cœli*, corresponds to Ζεύς Ὀλύμπιος: and Scaliger would conclude, this was that deity. But the Ekronites were not Tyrians; neither can we conclude, without any ground, that this was the same god. In *Elench. Trihæres.* he would conjecture that it was Baal—בַּל or—of sacrifices; but shows no proof. The idea of there being no flies in the temple at Jerusalem is a Rabbinical tale. Scaliger also remarks, that the nations would not speak contemptuously of their own gods; but does not make it appear that Baalzebub was a name of contempt. The first deities of the Greeks, it appears from Pausanias, (in *Arcadicis*, or lib. viii. p. 653. ed. Lips. and also Pausan. *Eliacis* prior, lib. v. p. 410.) were sacrificed to, as banishing the flies. Thus Hercules at Olympus sacrificed Jovi Apomyio, Ἀπομύϊω Διί. Compare Pliny, lib. xxix. c. 6. and Antiphanes in *Salmas. ap. Solinum*, p. 10. *Ælian. Hist. Animal.* lib. vi. c. 17. So of this sacrifice of the Eleans, Διὶ Ἀπομύϊω, and to Hercules Ἀπομύϊω by the Romans, see Clem. Alex. in *Protreptico*, p. 24. Yet, observes Le Clerc, as it appears not why the Ekronites gave this name to their god, we cannot assert positively it was on

this account. So Selden de Diis Syr. synt. ii. c. 7. Le Clerc, note on 2 Kings i. 1. Grotius, note ad Matt. x. 25. Lightfoot ad loc. Whitby.

For the rest; as the Jews especially hated idolatry, they named that demon who presided over it, Baal-zebul—‘of a dunghill,’ (Lightfoot.) as some Greek copies; or Baalzebub. Or, the real name of the idol was Baalzebub; the name given by the Jews in contempt, Baal-zebul. It is supposed by Jurieu, Hist. de Dogmes, to answer to the Grecian Pluto. Some think it was in the form of a fly; or the fly might be a deadly insect, (Heinsius.) an emblem of the Satanic hosts. Doddridge. The general prince of the demons was named by the Jews, Sammael. Buxtorf. ad voc. et Lightfoot. In the N. Test. he is named “the Ruler of this world,” John xii. 31. or “Prince of the power of the air,” Eph. ii. 2. (The pestilential wind in the desert of Arabia is called Sammael.) The heathen enchanters threatened the inferior demons to raise him :

——— Paretis? an ille
Compellendus erit, quo nunquam terra vocato
Non excussa tremit, &c. ——— Lucan. lib. vi. 745.

see the notes Ed. Oudendorp. Papinius de Tiresia. Porphyry calls him τὴν προεστώσαν τῶν κακοδαμόνων δύναμιν. So Iamblichus, lib. vi. c. 5, 6, 7. Grotius.

V. 27.—*by whom do your children*] The Jews exorcised, or pretended at least to exorcise and cast out devils in the name of the God of Abraham, of Isaac, and of Jacob. Josephus informs us they had this art from Solomon, Ant. viii. 2. p. 257. So Justin to Trypho the Jew: “If you exorcise in the name of the God of Abraham, perhaps the demon will obey you.” This took place in the time of Christ, as the text here intimates; and also before and after

his appearance: Thus Irenæus, lib. ii. v. "By the invocation of the Most High, even before the advent of our Lord, men were saved from evil spirits—and even to this day they are thus expelled by the Jews." See also Tertullian adv. Marcion. Thus Theophilus, lib. ii. p. 87. C. and Josephus ubi supr. of Eleazar, a Jew; whom he relates he saw expel them before the emperor Vespasian, *ιστόρισα γάρ τινα Ἐλεάζαρον*—&c. From the Jews, the Egyptians and other Heathens borrowed these forms of adjuration in their magical practices. Thus the words Adonai and Zebaoth were frequent with them. Origen adv. Cels. lib. i. et iv. And hence the ignorant, saith Chrysostom, took Abraham for a god, from the form *Θεὸς Ἀβραάμ*. Hence these are called by Iamblichus de Myster. lib. viii. c. 4. Assyria nomina, i. e. Hebrew or Chaldean names. It passed thence to their magical charms for the cure of diseases. Thus Marcellin. Empiricus: In nomine Dei Iacob, Dei Sabaoth. So Trallian. Pausanias de Pyrotheia. Probably God sometimes was pleased to prosper these invocations of himself, the only true God. Hammond from Grotius. Whitby.

V. 28.—*the kingdom of God*] Dan. iv. 34. vii. 14. "the strong man," Isa. xlix. 24. John xvi. 11. Grotius.

V. 30. *He that is not with me, &c.*] If so; if this proverb be true, says our Lord, much more are ye guilty who ascribe my miracles to Satan. Le Clerc.

He that is not with me contending against the kingdom of Satan, is against me, and unwilling his kingdom should be destroyed. He, Luke ix. 49, 50, that is not against me, but casts out devils in my name, though he doth not yet follow me, is for me. Whirby.

V. 32.—*speaketh a word*] “The Son of man” is applied here to our Saviour, as in the weakness of his human state; the Son of Mary. “The Holy Ghost,” or in the parallel place in St. Luke xi. 20. “the finger of God,” see Exod. viii. 19. is, God’s power in working miracles. To speak against the Son of man, is, not to believe him to be the Messiah, though he affirm it, without having the convincing light of miracles. To speak against the Holy Ghost, is to deride and resist the miracles themselves when immediately performed, John xi. 47, 48. The Pharisees had affirmed, they were done, not by God, but by Satan. Christ uses three arguments against this, ver. 26.—27, 28.—29, 30. He now tells them that this unbelief, if continued in, is the most wilful and dangerous blindness.

As the first of these sins was a sin of ignorance, it is such a one as by the Jewish law would have admitted of expiation on a sacrifice of atonement, Num. xv. 28. So again by analogy it admits of atonement by Christ’s sacrifice in his dispensation. This was the case of Nathanael, John i. 47. who asked, “Can any good come out of Nazareth?”—The second of these sins was not of the *ἀγνοήματα*, “ignorances,” Heb. ix. 7. but analogous to those presumptuous sins, or “sins with a high hand,” Num. xv. 30. for which no sacrifices would be received, Heb. x. 27, 28. The sacrifice of Christ does not obtain, that such sinners should not fall into a present spiritual death. Yet if this sin of ascribing his miracles to Satan was particularly repeated of, and Christ afterwards received, upon the sight of his future miracles, or upon the conviction which the Holy Ghost should work on his crucifiers, it is no where said in Scripture but the repentance should be accepted.

Christ prays for his crucifiers themselves: “Father, forgive them!” i. e. deny them not the power of

repenting, and forgiveness if they do repent. The apostles say, Christ was exalted to give repentance to all Israel, Acts v. 31. ii. 36, 38. and Acts iii. 17. And even his crucifiers, though highly criminal, were ignorant so far, that the great concluding evidence of his resurrection, the sign of the prophet Jonah, had not yet taken place. Hammond.

Whitby apprehends it not to be the sin committed by these Pharisees in ascribing these miracles of Christ to Satan, as Hammond and Abp. Tillotson, vol. i. serm. 17. are of opinion; but explains and applies the words thus: If when I send the Holy Ghost, after my ascension, to testify the truth of my mission, and of my resurrection, you shall continue then in your unbelief, and shall blaspheme the Holy Ghost, and represent him also (and his gifts and dispensations) as an evil spirit; your sin shall never be forgiven. (This Doddridge approves.) Whitby. See his 4th Appendix to St. Matthew's Gospel. His arguments are too long for abridgment in this Compendium,

V. 32.—*in this world,*] αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Αἰὼν is an age. See Luke i. 70. The Jews thought some great sins might be pardoned in the age to come, meaning the age of the Messiah; (or also, the state after death.) But of this sin, if you stand out against the whole of the divine light, there is, unrepented of, no hope. Your opinion, that every Jew has his part in the age to come, or reign of the Messiah; shall, on this obstinacy, stand you in no stead; and when the state of death comes, there will be small hope of relief. Hammond.

The phrase imports, it shall never be forgiven. Compare Mark iii. 29. Luke xii. 10. This is a common mode of speaking among the Jews. Rabbi Eleazer proves the Samaritans to have no portion in the future state; because it is said, "You shall not build with us, in this world, nor in the world to come."

Whitby. So Grotius. The world to come means, 1. the age of the Messiah ; 2. the state after death. The Jews had hopes that every sin should be atoned for at least by death ; so that they would have their part in the promise to the Israelites of the world to come. Lightfoot. So Grotius, who shows, in a learned note, that the Jews included the future world in their punishments. So the Misnaioth, and 2 Macc. vi. 26. and Maimonides de Regul. Pœniten, c. vi. 2 Macc. xii. 43—45. Yet they held, that offences against mandatory precepts were forgiven simply on repentance ; those against negative or vetitatory precepts, at the solemn day of reconciliation ; those to which the penalty of death or excision was affixed, were expiated, as to the divine punishment, by diseases and chastisements in this life ; those, lastly, that even carried with them a contempt of God, by death ; or at least, after some delay of time, in the next world. Grotius. Christ, in opposition to these opinions, shows that a violent contempt of God, as here, should never be forgiven. So Constitut. Clem. lib. vi. c. xviii. Rev. xiv. 10, 11, xx. 10. Tertull. de Pudicit. Grotius.

Note : Acts iii. 19, 20. and 2 Tim. i. 18. are quoted here by Whitby, against purgatory, as relating to the day of judgment ; but the text in the Acts at least seems to refer to the relief gained by the Christians, after the Jews were destroyed. So Grotius and Hammond on that text ; but see also Whitby on the place.

V. 36.—*idle word*] ἀργὸν ῥῆμα: only, otiosum, trifling, idle. Even for every idle word, contrasted with the evil words in ver. 34. shall men be in danger of judgment. Beza. Or ; Hesych. ἄργος—ἄργος ἢ κάκουργος. See note on ver. 20. of this chapter. 'The Pharisees' doctrine was composed pecu-

liarily of idle, or unfruitful, or wicked words; as it recommended unfruitful works for the good works of real piety. Le Clerc. It may mean empty; as untrue; as Hebr. נִשְׁוּ, falsehoods. Grotius. So Exod. v. 9. LXX, κενῶς, yet lying words: or, as Origen adv. Cels. lib. ii. p. 73. a sophism, false reasoning, words of deceit. Macknight. Plato (de Leg. lib. iv. p. 832. E.) applies κούφων καὶ πτηνῶν λόγων, light and volatile words, to defamation of parents. This may be one sense of the phrase; a slanderous reviling. Cicero (de Fato, p. 310. n. 22.) says, that the philosophers by the term ἄργος λόγος express a defect from piety and goodness, which leaves us totally void of virtue and charity, or service to the gods. The expression evidently means evil words, from the context ver. 35. Some suppose, false words; as the Hebrew דְּבָרִים בְּשָׁלִים, vain words, imports. Whitby.

V. 38.—*would see a sign*] Sometimes the Hellenists use the words τέρας, δύναμις, σημεῖον, indifferently. Here is a distinction between δύναμις, that power of healing diseases, and casting out evil spirits, inherent in Christ; and σημεῖον, a sign from heaven in his favour. Grotius. They had seen miracles, ver. 18, 22. They required a sign from heaven, as xvi. 1. Luke xi. 16. Dan. vii. 13. Our Lord refuses to gratify them, as that sign was to take place after his resurrection, when the Son of man was to come to the destruction of their nation, Matt. xxiv. 30. So xxvi. 64. Whitby.

V. 39.—*and adulterous generation*] Signs and miracles, say the Rabbins themselves, were not to be given but to a fit generation. Hieros. Sotah. fol. 24. 2. The generation in which the Messiah should come, they held, would exceed all others in wickedness. That of Christ, by their adulteries, polygamy, and

divorces, was so in a high degree. Lightfoot. Or, by following traditions instead of the word of God; as adulterous, in this figurative sense, as when they were given to idolatry. Le Clerc. Or adulterous, as being only, in outward appearance, not in the spirit, the children of Abraham, as John viii. 39. Grotius. Spurious, as בְּנֵי נָכָר, ἀλλοτρίους, Isa. lvii. 3, 4. Beza.

V. 40.—*three days and three nights*] The Jews reckoned a whole day, if any part of one was included in the transaction. A part, say the Rabbins, of an Onah, or Jewish day, is as the whole. (Lightfoot.) So Abenesdra ad Lev. xii. 3. (Grotius.) Their days began in the evening. Thus, on our Lord's remaining in the grave, Friday is reckoned one day, Saturday the second, Sunday the third: Saturday commencing on the evening of the Friday. Thus, in computing the circumcision of eight days, if the child is born an hour before the evening, that day is reckoned as one whole day. So the Athenians reckoned by νυκθήμερον, evening and morning. See A. Gellius, lib. iii. c. 2. Thus Luke ix. 28. Compare with Matt. xvii. 1. Mark ix. 2. the first and last day not being complete. So in Hosea vi. 2. of Christ's resting in the grave, it is said to be, "after two days he will revive us," &c. So a lustrum and olympiad are only four years complete, though called five. Hammond.

The Hebrew expression for the νυκθήμερον, or natural day of 24 hours, was, "evening and morning;" a night and day; or, a day and night. Thus Dan. viii. 14. "Unto 2300 evening mornings." Hebr. Thus Gen. vii. 12. "forty days and forty nights." Yet, ver. 17. simply "forty days." When a day, therefore, though only a part of it, yet in general computation esteemed the whole, was mentioned, it

was necessary with the Jews to mention "day and night." Hence a part of three days was called, with them, "three days and three nights." Thus Esth. iv. 16. v. 1. Thus 1 Sam. xxx. 12, 13. "I fell sick this third day." Hebr. Compare also 2 Chron. x. 5. with ver. 12. and Deut. xiv. 28. with xxvi. 12. So Luke ii. 46. the third day. And thus John xx. 26. Macknight. So Grotius.

That the Hebrews began the day in the evening, see Gen. i. 5. Dan. viii. 14. Lev. xxiii. 32. That a whole day was computed if any part of one was included, see Esth. iv. 16. comp. v. 1. She went on the third day. So Luke ii. 21. the day of his birth, and of the circumcision, were two of these eight days; the complete days were only six. Whitby.

V. 40.—*whale's belly*;] Not a whale;—the whales have narrow throats. A fish called the sea-dog, in Greek lamias, from λαμῶς a throat. Bartholin saw one of these, twenty feet long. Their throats are so large that Lamy saw one through the throat of which a man might easily have passed. Lamy, App. Bibl. b. iii. c. ii. p. 417.

V. 40.—*the heart of the earth*.] The expression, ἐν τῇ καρδίᾳ τῆς γῆς, is from Jonah ii. 3. εἰς καρδίαν βάλασσης, LXX. Heb. בִּלְבַב יָם. Not precisely in the middle or centre of the earth, or of the sea; but so, as Eph. iv. 9. in a sufficient opposition to פְּנֵי אֲרֶץ, the face of the earth. Beza. Grotius. So Ezek. xxviii. 2. "Tyre, in the heart of the sea;" yet near the land. Macknight.

V. 41.—*rise in judgment*] A judicial phrase borrowed from the proceedings in the Jewish courts. Mark xiv. 57. Acts vi. 13. Grotius.

V. 42.—*queen of the south*] of Sheba—Sabæa, Arabia Felix, south of Judea. The ideas of geogra-

phy were limited amongst the ancients. This is called the uttermost parts of the earth. Beza. Lamy, p. 64. Josephus describes her, as the queen of Æthiopia and of Egypt. Jos. Ant. L. viii. 2. vel 6. and Pliny acquaints us that the queens of Saba or Meroe, an island of the Nile, were usually called Candace. In Meroen—regnare fœminam Candaocen, quod nomen multis jam annis ad reginas transiit. Plin. N. H. L. vi. c. 29. ad fin. This name strikingly corresponds with the same appellation, Acts viii. 27. Arabia and Æthiopia were often mistaken for each other.

V. 42.—*a greater than Solomon*] 1 Kings iii. 12. Superior in wisdom to man. Whitby.

V. 43.—*through dry places,*] Ps. cvi. 14. LXX, ἀνύδρων. (Macknight.) Such as the deserts of Arabia, or of Libya, Ps. cvii. 33, 35. or Libyæ squalentis arenæ. The Jews, as the Gentiles, imagined that evil spirits wandered in desert places: hence called דַּיָּט, ἀφῆγτορες, ἀθέμιστοι, ἀνέστιοι. Grotius. Le Clerc. “Rest,” ἀνάπαυσιν, is a place of abode. (So Gen. xlix. 15.) Heb. מנוח. Grotius.

V. 45.—*seven other spirits*] Seven is esteemed a complete number. Vocatur ἑβδομάς, τελέσφορος, as Philo remarks. Thus, to express a full complete measure of any thing, the number seven is used, as Rev. i. 4. 1 Sam. ii. 5. Isa. iv. 1. Grotius.

V. 45.—*unto this wicked generation.*] This sentence applies the preceding parable to the Jews: that Christ and his disciples should expel the evil spirits from numbers of that nation; but that finding no rest among the Heathens, from whose temples and persons they should be also expelled, they would return to the unbelieving Jews as most fitted to receive them, and increase their wickedness till their destruction. Whitby. Rather, it is no more than

this : As each man is in a worse state on relapsing to evil ; so this generation, numbers of whom have had strong convictions of my doctrine and miracles, shall, on resisting these good resolutions, and relapsing to unbelief, become more obdurate and abandoned than before ; which was the case before the destruction of Jerusalem. See Josephus. The connexion of the Gentiles and the “dry and barren places” seems overstrained. Macknight.

V. 48.—*Who is my mother? &c.*—] Add Luke ii. 49. John ii. 4. Thus Matt. xvi. 23. Grotius.

CHAPTER XIII.

The parallel passages are: Matt. xiii. 1—23. Mark iv. 1—20. Luke viii. 4—15. —Also Matt. xiii. 31—35. Mark iv. 30—34. and Matt. xiii. 53—58. Mark vi. 1—6.

V. 2.—*and sat ;—and the whole multitude stood*] This was the manner of the nation in their schools, or synagogues ; the teacher sat to teach, and the scholars or audience stood around. Lightfoot.

V. 3.—*in parables,*] The word παραβολή is properly a comparison ; collatio, Cicero ; used for any purpose of additional energy or illustration. Under it is ranked that species of παράθεσις, or comparison of feigned subjects, which constitutes the ancient Grecian *Alvos*,—the fable ; as the hawk and nightingale in Hesiod ; also Judg. ix. 7, 2 Sam. xii. 2. 2 Chron. xxv.

18. So the fable of Menenius on the Mons Sacer; of Demosthenes to the Athenians, who were giving him up to Alexander; and of Themistocles on an intended change of magistracy. In later times it assumed the name of apologue; as those of Æsop. The *αἶνος*, when very concise, was named *παροιμία*: as the adage, "Cast not pearls before swine," which is no more than *fabella brevior*. Quintilian. Both these, the *παραβολή* and the *αἶνος*, are expressed by the Hebrew word *מָשָׁל*, a word of large extent, applied to all *λόγον ἐσχηματισμένον*, or figurative speech, (and also to all sententious and poetic language.) So Ezek. xx. 49.

Further; as *γνώμαι*, or maxims, were often thus figuratively expressed, the usage obtained of giving them, even when not figurative, the name of *מָשָׁל*; as 1 Sam. xxiv. 13. and the general title of the Proverbs of Solomon. Again; whatever was sublime or elevated, though no comparison or simile was used, was named *מָשָׁל*; as Num. xxiii. 7. xxiv. 15. Job xxvii. 1. xxix. 1. Ps. lxxviii. 2. (Doddridge.) As the Hellenists rendered the word *מָשָׁל* by *παραβολή*, or by *παροιμία*, it has hence prevailed, not only that the comparisons or similes, as these of our Lord, or the *αἶνους* or apologies he uses, but that the sublime passages referred to above, and the *γνώμαι* or maxims, as c. xv. 15. infra, should be called parables: St. John preferring the word *παροιμία*. That the Syrians, and especially those of Palestine, were much attached to them, see Jerom. ad Matt. xviii. Grotius. Comp. Doddridge.

V. 3. —*in parables*,] No scheme of the Jewish rhetoric was more familiarly used than that of parables. Our Lord, who always spake the language of the people, uses the same kind of expression, and often the same preface—*מָשָׁל*, "To what is it likened, &c." Their very religion was thus figurative. It is wonderful that they, who were so dextrous in unfolding these parabolical allusions, should not have been able

to find more fully the spiritual sense of their ceremonies. Lightfoot.

V. 5.—*because they had no deepness of earth:]* Quintilian delights in this metaphor, applied to the cultivation of the mind—*Nam ut terra altius effossa generandis alendisque seminibus fecundior est, sic profectus, non à summo petitus, studiorum fructus effundit uberiùs et fidentiùs continet. Nam sine hac quidem conscientia illa ipsa extemporè dicendi facultas inanem modò loquacitatem dabit, et verba in labris nascentia. Illic radices, illic fundamenta sunt: illic opes velut sanctiore ærario reconditæ, unde ad subitos quoque casus cùm res exiger, proferantur.* (Add that of Cicero: *Nihil tam furiosum est, quàm verborum vel optimorum inanis sonitus, nullâ subjectâ sententiâ aut scientiâ.*) Again, Quintilian, ex Declam. *Pasti Cadav. Aut adstricta citra conatum sata sub ipsis tabuere sulcis, aut levi rore evocata radix in pulverem incurrit, aut perustis torrido sole herbis moribunda seges palluit.* Grotius.

V. 6.—*they were scorched;]* torrefacta, as Columella. *ἡλιούμενα* vocat Aristoteles, Grotius; where see a passage from Aratus de Sirio, translated by Cicero, to the same purport: thus Seneca, Ep. lxxxvi.

V. 8.—*an hundred fold,]* Not throughout the whole produce of the field, but in one grain. Mac-knight. One grain will not unfrequently produce six or seven stalks, with ten corns on each; ten of these stalks, which, though liberal, happens in fruitful soils, is a hundred. Hammond. Pliny, N. Hist. lib. xviii. c. 10. relates, that wheat will produce by the bushel an hundred and fifty fold in a fruitful soil, as Africa; “in Byzacio Campo:” that four hundred stalks (*getmīna*) were sent thence to Augustus, raised

from one grain; and cccx stalks (stipulæ) to Nero; that Sicily, Boetis, and Ægypt easily produce an hundred fold. Le Clerc, note ad Gen. xli. 47. So Varro of the country near Sybaris. Grotius.

V. 9. —*ears to hear,*] proverbial. It calls attention to subjects of importance. Matt. xi. 15. xiii. 43. Rev. ii. 7. iii. 6. xiii. 9. Whitby. See note on c. xi. 15. *supr.*

V. 10.—*Why speakest thou—in parables?*] The Jews, and all the wise men of the East, taught in parables. מִתְּחִלָּה בְּפָרָבֹלִים, as Mar. iv. 30. *παραβάλλοντες παραβολάς*. Some of our Lord's were probably taken from the Jews: as the rich glutton, Luke xvi.; and the virgins, Matt. xxv. Sheringham, *Præf. ad Ioma*. Observe, 1. This method of teaching was intelligible to an attentive auditor. Matt. xv. 10. Mark iv. 13. —2. The disciples of the Jewish doctors were accustomed to apply to their teachers for an explanation; so might the hearers of Christ apply to him: the parables therefore were a means of discovering who had a cordial love for divine truth.—3. He concealed in parables the truths that would provoke and enrage the Jews, and excite them to too early and sudden an endeavour to destroy him. Of this kind are the parables which proclaimed him to be the Messiah; as the good shepherd; concluding them also to be wolves and robbers; or which upbraided them with their inward defilement, as Matt. xv. 12.; or with their stubbornness, as those of the vineyard, and of the two sons; or with their pride, as Luke xviii. 9.; or foretold the increase of the gospel among the heathens, as of the leaven, and grain of mustard-seed; or the destruction of their worship, and that the kingdom of heaven should depart from them; as of the unfruitful fig-tree, and the wedding-supper; or that

their sloth in not improving their talents should be punished by a total deprivation of them. All these truths, delivered without this veil, might have provoked the Pharisees to a rage that would have entirely discouraged the young disciples, and impeded the works preparatory to his resurrection.

These are all the parables spoken by our Lord; except the obvious ones of Dives, and of the rich man and his barns, Luke xii. 16. and of the uppermost rooms at feasts, c. xiv. 7. and those in this chapter: two of which only, the seed, and the tares, were spoken to the multitude; and both of them probably reflected on the Jews.—4. The parables did not contain the fundamental precepts and doctrines of the gospel, they being clearly delivered to the people, Matt. v. vi. vii. but only the mysteries relating to its progress, and the event of it. (So Grotius.)—Lastly, The Jews are spoken to in parables, because they were so wicked and slothful that Christ would not vouchsafe to them a clearer knowledge of these events. “To have ears and hear not,” is a proverbial expression of this import. So Jer. v. 21. Ezek. xii. 2. Philo. Alleg. lib. ii. p. 72. D. lib. iii. p. 850. E. Demosthenes Orat. in Aristog. sect. 123. Whitby.

V. 12.—*whosoever hath,*] *ἔχειν* is here, to have profitably, to use; for whoever hath not, is to lose even that which he hath; that is, whoever hath not profitably, or so as to use it, is to be deprived:—he could not be deprived, it is evident, of what he absolutely or simply “had not.” So Phavorinus, *ἔχειν* is *ἐπιμελῆσθαι καὶ φυλάσσειν*, to take care of, and to preserve. So Prov. xiii. 7. “rich, yet *μηδὲν ἔχοντες*.” And Aristot. Nichom. lib. vii. c. 5. “A man whose mind is disturbed by passion may be said to have knowledge, *ἔχειν πῶς, καὶ μὴ ἔχειν*.” So Sophocl.

Ajace. ἔχουσιν, pro εὖ ἔχουσιν. Scholiast. Whitby. So Hammond. Grotius.

V. 14. —*the prophecy of Esaias,*] Isa. vi. 9. It is referred to also in Acts xxviii. 26. by St. Paul, who quotes it, as Matthew, from the LXX. Not that the Apostles always use the LXX; but only when they think the sense of the passage well rendered in it. In Isaiah the expressions are ironical. Le Clerc.

V. 14.—*is fulfilled the prophecy*] Isa. vi. 9, 10.—It is disputed, whether the Evangelists quoted the O. Test. from the Hebrew text, (so Jerom holds, Præf. in Paralip.—in Josh.—Apol. 2. adv. Ruf. &c.) or from the Greek version, as Irenæus contr. Hær. lib. iii. c. 25. with others. Augustin de Civit. Dei, lib. xviii. c. 44. is of opinion they did not confine themselves exclusively to either. See Capell. Crit. Sac. lib. ii. c. 4. Dr. Owen apprehends, that they quoted chiefly from the Septuagint, a version of great general fidelity, rather than translated the Hebrew for themselves; which would have been less conciliating and convincing to the Hellenists, Jews who did not understand Hebrew, and were accustomed to the Septuagint. It is true, their quotations differ much from the present MSS. of the LXX; but we have only two of real authority, the Vatican and the Alex.—and since the discovery of the Alex. MS. the differences are considerably diminished. Also the Evangelists frequently agree more with the quotations in the early Fathers. So that there is reason to think that, when the Evangelists wrote, the copies of the LXX, then preserved with care, and read in the synagogues, were very correct, though great variation in the reading of different copies had taken place before the days of Origen. Thus they frequently agree more with the quotations in the early Fathers. See Grab. de Vitiis LXX Interp. passim.

Yet the Evangelists did not confine themselves servilely to the LXX. Some books of the O. Test. are translated into Greek with less accuracy than others. In this case they might alter some words ; at once preserving to the Hebrew text its due authority, and preventing the LXX from being esteemed authentic or canonical. Yet more ; it is not essentially requisite to adhere strictly to the words in a quoted passage, if the sense and meaning be perfectly conveyed. Vide Spanheim. *Dub. Evan. passim*. It is the sense and meaning of Scripture, and not the words, that is truly Scripture. Comp. Gen. ii. 16, 17. with Gen. iii. 2, 3. Compare again Exod. xx. 2. &c. with Deut. v. 6. &c. ; and it must be allowed, that words may be altered, transposed, omitted, super-added, and yet the sense be the same, and the passages equivalent. This at least the Jews allowed ; and such modes of quotation the Rabbins adopted early. Surenhusius, *Pref. ad Misnam*. The primitive Fathers quoted often nearly in the same manner ; careful to express the sense, but not solicitous about the words. Wotton in *St. Clem. ad Cor. Ep. i. sect. vel cap. 8*. Thus, says Michaelis, Jerom in *Isa. lxiv. 3*. on St. Paul's quotation of that text in *1 Cor. ii. 9*. observes, *Non verbum ex verbo reddens, quod facere omnino contemnit, sed sensuum exprimens veritatem*. See Dr. Owen's *Modes of Quotation*, sect. ii. p. 4. Compare Michaelis, vol. i. part i. c. v. sect. 3. ; who chiefly agrees in this outline.

V. 14.—*By hearing ye shall hear,*] Ἀκούῃ, ἀκούσεται. The repetition forms a strong affirmation in Hebr. Ye shall certainly hear the doctrines of the gospel, yet shall not perceive. As Gen ii. 17. "Dying, ye shall die." Hebr. So Acts iv. 17. v. 28. Luke xxii. 15. Macknight. Or ; this is a usual Hebrew phrase, meaning simply, Ye shall hear ; as Jer. iv. 20. Zech. vi. 15. St. Luke does not retain this He-

braism, c. viii. 10. Beausobre. Yet it has some peculiar emphasis; and is well expressed by our translators in Zech. vi. 15. Doddridge.

V. 15.—*is waxed gross,*] *ἠπαχύνθη*. In the Hebr. Vulg. et Iren. lib. iv. c. 48. it is imperatively—*incrassa*—*obtusa*—*excæta*. But the Hebrew verbs, with other Masoretic pointings, become indicatives; (or infinitives,) and thus the LXX took them to be. See the text thus pointed, and ably defended by Capell. Crit. Sacr. App. de loc. parall. V. et N. Test. § 47. p. 535. Dr. Owen, Modes of Quot. No. xxiii. p. 38. et Grotius ad loc.

Macknight holds, that the style of the Prophet, in the imperative, is no more than the usual prophetic language; it is an order to the Prophet to foretel that the Jews should make their own hearts hard, &c.—Thus Jer. i. 9. “I have set thee over the nations—to destroy—and to build,” i. e. to prophesy concerning nations that they should be destroyed. Thus Ezek. xliii. 3. “when I came to destroy the city,” i. e. to prophesy it would be destroyed. Thus Gen. xli. 13. The prophecy and the citation here are exactly the same:—only the one represents the thing as to happen; “Make the heart of this people fat:” the other as having come to pass; “This people’s heart is waxed gross.” Macknight.

V. 15.—*and I should heal them.*] *ἰάσομαι*, evidently the true reading; not *ἰάσονται*, as the LXX. Owen, ubi supra.

V. 17.—*and have not seen them;*] Luke x. 24. Heb. xi. 19. 1 Pet. i. 11, 12. Whitby.

V. 19.—*understandeth it not,*] i. e. *μὴ προσέχουσιν*. Grotius. *Ἐνθιναί* signifies properly to consider, think on, lay to heart. Dithymus. Suidas. Hesychius.

So Odyss. O. 390.—Σιγή ὡν ξινίει, καὶ τέτυτο—
So Prov. xxi. 12. LXX. Ps. cvi. 7. xli. 1.—and here
ver. 15. answerable to Ezek. xviii. 28. Hammond.
Grotius. Whitby.

V. 19.—*This is he which received seed*] Here
is a slight intricacy: ὅτος ἐστὶν ὁ—σπαρὴς, means li-
terally, “this is that which is sown by the way-side;”
not the man, or the ground—but the seed, or the
word; as will appear by considering the parable, and
the parallel place in St. Luke viii. 14. where it is
expressed by τὸ πέσον, “that which falls.” Hence
ὅτος ἐστὶν seems to denote, this is it that is signified
by the seed sown by the way-side. But, in these pa-
rables, the whole context or subject is to be consi-
dered together, and not every minute particular to
be expected to tally. Hammond. So Grotius. There
is a negligence of construction in this parable; but the
sense is very clear. Le Clerc.

V. 22.—*the deceitfulness of riches,*] as 1 John
ii. 16. So Menander:

———ὁ δὲ πλοῦτος τυφλόν·

Τυφλοῦς δ' εἰς αὐτὸν ἐμβλέποντας δεικνύει.

Fortuna, nimium quos fovet, stultos facit.—Plaut.

Grotius. See also a note by Whitby on this text.

V. 23.—*into the good ground*] The mystical Philo
is fond of this metaphor; and calls τὴν λογικὴν φύσιν,
ἀρετῶσαν χώραν, cultivated by the Deity. L. de
Præm. Grotius.

V. 23.—*understandeth it.*] συνίαν, consider it, so
as to practise it. Grotius.

V. 25.—*tares*] Lightfoot, from the Talmudists,
would have תרי, Zunin, to be a kind of degenerate
wheat. Kilaim. c. 1. hal. 1. So they both were
Christians, good, or totally bad. Thus the ten vir-

gins, c. xxv. But Whitby apprehends, that the field is the world, not the church. The tares are the children of the devil, ver. 38. who could not produce members of his church, 2 Cor. vi. 15. And this he seems to advance to obviate an argument against excommunication, and the power of the magistrate, drawn, ver. 28. by the Erastians from this parable. But yet the tares appear to be springing up in the church, or in the visible body of Christians. To this purpose also Grotius, who observes, that in like manner, ver. 47, 48. the good and the bad are in the same net. The children of God are those Christians who imitate his goodness, c. v. 9, 45.—and of the devil, those who follow his malice, John viii. 44. Grotius ad ver. 38, et 49.

Whitby, however, replies, that the net is not the church at all, but the doctrine of the apostles; and that that parable relates to the end of the world, and not to the members of Christ's present kingdom. Whitby on ver. 47.

V. 28.—*an enemy.*] ἐχθρὸς is, enemy; in German, fiend; so that fiend by this means has gained the import of "devil."

V. 31. *Another parable*] The two following parables appear to relate to the wonderful increase of the word of God amongst the Gentiles. Tertullian acquaints us, that in his time it had spread to the Getuli, the Mauri, the utmost bounds of Spain, throughout Gaul, and Britain, even where inaccessible to the Romans; also over Sarmatia, Germany, Scythia, and in many other nations, provinces and islands, unknown to, and beyond the Roman empire. He wrote, A. D. 200. Irenæus, lib. i. c. iii. prior to Tertullian, enumerates the churches of Germany, and Gaul, and Spain, and of the East, of Egypt, Libya, and of the South. Add Origen. Hom.

iv. in Ezek. Arnob. lib. ii. Athanas. Ep. Synodica apud Theodoret. Hist. iv. 3. Jerom. Ep. ad Evagr. Chrysost. Serm. de Pentecost. Theodoret. Therapeut. Grotius.

V. 32.—*becometh a tree,*] The Jews use the smallness of the seed as a frequent comparison, Matt. xvii. 20.; but speak of the plant as being large enough to admit a man to climb into, like a fig-tree. Hieros. Peah. fol. 20. 2. Lightfoot. Buxtorf. ad voc. Chardal. Whitby.

V. 33.—*three measures of meal,*] The usual quantity, as Gen. xviii. 6. So Judg. vi. 19. 1 Sam. i. 24. for an ephah was three sata or measures. Exod. xvi. 36. "the tenth part of an ephah," or, as LXX and the Chaldee, "the tenth part of three sata or measures," Ruth ii. 17. "an ephah;" i. e. "three sata." Targum. Lightfoot. Grotius.

V. 35.—*which was spoken by the prophet,*] St. Jerom says, on this passage, that he had seen MSS. in which it was said to be spoken per Esaiam prophetam; whereas it was not to be found in Isaiah. He supposes that it had doubtless been written at first per Asaph prophetam, and the ignorant Scribes had changed it to Isaiah. The allusion is from a Psalm of Asaph, Ps. lxxvii.; and Jerom observes, that Porphyry had objected this error to the Evangelist. Le Clerc. There is no trace of Jerom's reading in any ancient copies; nor in Chrysostom, Theophylact, or other Fathers. (Neither is it quoted by Mill in his collection of the objections of Porphyry, Prolegom. No. 702, 703. ed. Kuster. See Michaelis, part i. c. ii. sect. viii. p. 43.) Jerom probably took it from some corrupt Latin copy. Nor saith Jerom any thing of Porphyry in his genuine work on St. Mat-

thew. By the prophet is probably meant David. Whitby.

V. 35. *I will utter—*] ἑρεύξομαι, I will pour forth. Hesychius. Thus ὕδ, Ps. xix. 2. cxix. 171. cxlv. 7. is rendered ἑρεύγομαι, to pour forth water; as here, what was kept close before, Hammond. Grotius.

V. 39.—*the end of the world,*] συντέλεια τοῦ αἰῶνος. This is here plainly the end of the world; in the Epistle to the Hebrews, it is the coming of the Messiah's kingdom. Thus, with the Jews, the age to come, *seculum futurum*, is either the time of the Messiah, or of the last resurrection; and the kingdom of God has the same uncertainty of signification. Grotius.

V. 41.—*all things that offend,*] The divisions or heresies in the church, Rom. xvi. 17. and those who cause them (the word denoting also persons, Matt. xvi. 23.) are here, saith Grotius, designed by σκάνδαλα. Compare Matt. xviii. 7. with 1 Cor. xi. 19. And thus the early Christians use the word. So Orig. adv. Cels. lib. v. Thus chiefly the Nicolaitæ and the Gnostics mentioned in Peter and Jude. These, with the wicked, τοὺς ποιῶντας ἀνομίαν, were to form the two principal objects of the watchfulness and authority of the Apostles. Christ here inculcates forbearance till the final judgment. God, says Tertullian, non præcipitat discretionem, quæ est conditio judicii, ante finem: and this to give space and time for repentance, 2 Pet. iii. 9.; also to avoid cutting off the innocent, as Matt. xxiv. 22.; and to exercise the virtues of the good, as 1 Cor. xi. 19. Respons. ad Orthod. quæst. xxii. as it follows in Grotius. Augustin, he proceeds to observe, the author of Quæst. ad Orthod. Chrysostom, and Jerom, interpreted this

parable, of heretics; and Augustin was hence long of opinion that no punishments should be inflicted on them: yet afterwards the obstinacy of the Donatists made him so far accede as to allow of those punishments which admitted of time for repentance; but he continued often to interfere to avert sentences of death. In truth, the same arguments, which the Christians urged to the Heathens, that if they even were in gross errors, this was no reasonable cause for persecution, reverted in favour of the heretics. Constantine, in his first edicts, gave all Christians the liberty of worshipping God according to their conscience. But, perhaps to strengthen his government, he afterwards imposed penalties, chiefly pecuniary fines, on those who separated themselves from the communion *τῆς μεγάλης ἐκκλησίας*. The succeeding emperors were more or less strict in this respect, as it suited their temporal interests: but all were averse to capital punishments; probably from the remembrance of the heathen persecutors. Thus the bishops in Gaul, who put to death the Priscillianists, were censured and excommunicated; and the council in the East was condemned, which burnt Bogomilus; and it is certain that the great sectarists, as Arius, Macedonius, Nestorius, Eutyches, suffered nothing more than banishment.

The Arian emperors, and the kings of that sect in Africa, appear to have been the first who imbued their hands in the blood of their opponents. The cruelties that followed in the succeeding ages, need not be recited. The invention was harassed to contrive lingering modes of torture and death. Anathemas were denounced against whole nations; and the neighbouring princes excited to execute the sentence, and to extirpate every age and sex by fire and sword. And thus, *ubi solitudinem fecerant, pacem appellabant*. (Tacit.) See the conclusion in Grotius;

who argues, that the miracles confirming the Christian revelation went to establish the sum of religion, and not minute and disputative points; hence they were even permitted to be wrought by pious heretics themselves; adducing other motives to mutual forbearance, where religious opinions, and not crimes, or pernicious tenets under that pretext, are the object, Grotius.

V. 42.—*a furnace of fire:*] as Dan. iii. 6.; the words in which Heb. text the Syriac here follows, Here is an allusion to the eastern punishment of burning alive. That tares, lolia, &c. were burnt, see c. iii. 12. vi. 30. &c. and Plutarch mentions an edict to restrain their being consumed in heating the baths, Grotius.

V. 46.—*one pearl of great price,*] So Prov. viii. 10, 11. Ps. xix. 10. Principium, saith Pliny, culmenque omnium rerum pretii margaritæ tenent. The adjacent coasts of the Red Sea made this article of traffic familiar to the Jews. Grotius. Indeed pearls were valued throughout all the East. How far the eastern nations used the word, pearl, to denote any other precious stones, is not clear. But see Michaelis, part i. c. iv. sect v. and Mr. Marsh's note. It should rather seem only, that the Arabic word for pearls signifies both.

V. 47.—*a net,*] *σάγην*, of the kind named in Lat. everriculum. So Varro de re rustic. et Ulpian. It swept all within its reach. Homer names such a net *παράγαν*—as observed by Plutarch, L. de Solert. ter. et mar. Anim. Grotius.

V. 52.—*every scribe which is instructed*] i. e. who becomes a disciple, may bring out of his knowledge

in the Law and Gospel things new and old, as the householder from a store-house. Hammond.

The scribes were properly the assistants of the judges, and being skilled in the Jewish law are named also lawyers. Thus Esdras is named by Artaxerxes, **ἑβρ.** Christ, as the prophets, applies the names in use with the Jews to the gifts and offices of the Christian church. Isa. lxvi. 21. Joel ii. 28. Acts ii. 17. The scribe here may correspond with the **διδάσκαλοι** in the Acts, and St. Paul. The treasure, **θησαυροῦ**, is not improperly **ἀποθήκης**, the store-house of provision new and old for the family. (So Whitby.) Grotius.

V. 54.—*into his own country,*] to Nazareth; in opposition to Capernaum, where he usually abode. Macknight. When the posterity of David became poor, and obnoxious perhaps to the jealousy of the ruling powers, they fixed their abode probably in this obscure place. Hence John i. 45. Acts x. 38. Grotius.

V. 55. *Is not this the carpenter's son?*] **Τέκτων** is a worker in iron, wood, or stone; but Justin Martyr, Dial. cum Tryph. p. 316. c. expressly says, that Christ assisted his father in his trade of a carpenter. In Mark he is called by those of Nazareth, his townsmen, **ὁ τέκτων**. So that Origen adv. Cels. lib. vi. p. 299. seems to have been under a lapse of memory, when he asserts this is not found in the Gospels. Amongst the Jews, all fathers were enjoined to teach their children a trade; and their most distinguished Rabbis exercised one. Tosapht. in Kiddush. cap. 1. (Lightfoot.) **ἔργον οὐδὲν ὄνειδος**. Hesiod. Grotius ad loc. Whitby ad Mar. vi. 3.

V. 55.—*his mother called Mary?*] The poverty of Mary was also objected to the Christians, by Celsus;

that she gained her support by sewing as a seamstress, or such manual labour. *χειρῆτις*, as Tertull. de spectac. quæstuarial. Thus was fulfilled Isa. xlix. 7. Grotius.

V. 55. — *his brethren, James, and Joses, and Simon.*] All or most of the ancient Fathers before St. Jerom, as Euseb. Eccl. Hist. lib. ii. c. 1. Ambros. de Instit. Virg. c. 6. Epiphan. Hær. 28. c. 7. et 78. c. 7, 8. also Hilar. in Matt. i. Nicephor. lib. ii. c. 3. (Calmet. voc. Joseph.) assert, that these were the sons of Joseph by a former wife. St. Jerom, comparing John xix. 25. Matt. xxvii. 56. Mark xv. 40. concludes, these were the sons of his mother's sister, the wife of Cleophas, and only called his brethren in the language of the Jews, because they were his cousins. Comp. Gen. xiii. 8. and xii. 5. also Gen. xxix. 12. Lev. x. 4. But this is not a necessary conclusion. It might be otherwise. For Theophylact says, that Cleophas dying without issue, Joseph, according to the law, took her, the widow, to wife, and by her had James, Joses, Simon, and Judas. Antonio de Dominis, archbishop of Spalatro, in a very accurate discourse, has given a yet better answer to St. Jerom; and states, that the "mother of Jesus," in St. John, is the same person as "the mother, i. e. the stepmother, of James and Joses" in St. Matthew and St. Mark; and that Mary the wife of Cleophas is called in St. Mark, Salome, and was mother of the sons of Zebedee. For, saith he, it seems evident, the three women named in the three Evangelists were the same persons. Mary Magdalen is the same in all. "Mary, the mother of the sons of Zebedee," and "Salome," so called from her family, and "the sister of our Lord's mother," must be the same person. And then, "Mary the mother of our Lord," and "Mary the mother, i. e. stepmother of James and Joses," must be the same also. Of this answer, says Whitby, I most approve:—1. As it re-

tains the true sense of brethren, which is always so used in the O. and N. Test. when brethren are enumerated.—2. Because the Jews always speak of Christ's brethren and sisters in the ordinary sense of the word. So here, and c. xii. 46. Mark vi. 3. John vi. 42. Also James, here mentioned, is called by Josephus, the brother of Christ. Ant. lib. xx. c. viii.—3. Because they seem to have lived with his mother, as Matt. xii. 46. here ver. 56. John ii. 12.—4. This is the opinion of antiquity till St. Jerom; and the archbishop of Spalatro shows, that many of the Fathers held, that the mother of our Lord in St. John, was the same as the mother of James in St. Matthew. Whitby. Michaelis inclines to the same opinion, that they were the sons of Joseph by a former wife, after discussing the question with much accuracy, but does not speak decidedly on the subject, Vid. Michaelis. Vol. iv. c. 26. § 1. p. 271.

The reader may compare Bishop Pearson on the Creed, Art. iii. p. 176. ed. 6. who favours the opinion of St. Jerom. He may not indeed readily incline to think that the mother of Christ would be described in the Gospels, at the great period of his crucifixion, by the name only of "the mother of James and Josias:" unless that St. Matthew, writing before the death of the blessed Mary, might, to prevent persecution, wish to conceal her relation to Christ; and that St. John might have written after the event of her death. Also Origen on this text acquaints us, that the notion of these being the sons of Joseph sprung from an apocryphal book or writing attributed to St. Peter.

There are difficulties on either side: but after all, it is only a point of curious enquiry; for whether, as Doddridge justly observes, they were the sons of Joseph, or of a brother or sister of Joseph or of Mary, may not be esteemed very material.

V. 56. *And his sisters,*] Epiphanius and Theophylact name these sisters-in-law or cousins, Mary and Salome; probably from apocryphal books. Grotius.

V. 57. *A prophet is not, &c.*—] A usual adage with the Jews, expressing that he is less honoured. So the Heathens: *Ἐδοξε χάλεπος* (to philosophers) *ἐν τῇ πατρίδι ὁ βίος*. Aristid. And the sophist Scopelion refusing to declaim in his own country, replied, *Γῆν ἀγρόνα ἐν οἰκίσκῳ μὴ ἄδαιν*. Philostratus. So Pliny of Protogenes, *Sordebat ille suis, ut plerumque domestica*. Thus David, 1 Sam. xvi. 11. xvii. 28. Grotius.

CHAPTER XIV.

The parallel passages are : Matt. xiv. 1—36: Mark vi. 14—56. Luke ix. 7—17. John vi. 1—22.

V. 1. *At that time Herod*] In the third year of Christ's ministry. Le Clerc. Herod is supposed to have been at Rome at the commencement of Christ's mission; and afterwards much engaged by the war in Arabia. Grotius.

V. 1.—*Herod the tetrarch*] Herod Antipas. He is called the Tetrarch, as he had only a fourth part of the dominions of Herod the Great, his father. His tetrarchy contained Galilee, and also Peræa, i. e. *ἡ περαία*, the country 'beyond' Jordan, Jos. Ant. lib. xvii. c. 13. and this distinct from Batanea, Trachonitis, and Auranitis, which was the tetrarchy of Philip, and to the northward of Peræa, beyond, or on the east of the sea of Tiberias.

The origin of the name of Tetrarch was from Galatia; the three divisions of which had each four

princes or governors. Hence applied in other countries to those who ruled over any part or division of them. Grotius.

V. 1.—*the fame*] τὴν ἀκαήν, Hebr. נָשַׁח properly fame, as Exod. xxiii. 1. and that speaking of the publisher as well as the hearer, Isa. liii. 1. Thus for fame Tacitus uses *auditio*. Grotius. The fame of Jesus was much diffused, as appears Matt. iv. 24. (Doddridge.) The true reason of Herod's hearing of it seems to be, not his prior absence at Rome, but that now the miracles were wrought by others in Christ's name, as well as by himself. Whitby.

V. 2.—*This is John*] Herod doubted. See Luke ix. 9. Whitby.

V. 2.—*he is risen from the dead;*] A stroke of conscience. Herod was probably a Sadducee: had he been a Pharisee, their idea of a resurrection was not equal to the producing this effect. Lightfoot. Thus:

Omnibus umbra locis adeo; dabis, improbe, pœnas.—VIRG.

ὦ μητὲρ, ἰκετεύω σε, μὴ πίσειέ μοι

τὰς αἱματωποὺς καὶ δρακοντωδεῖς κόρας.

Orestes apud Eurip.

Thus Wisd. xvii. 11. Grotius.

The Jews had a popular notion, that occasionally souls might be allowed a reviviscence on earth in other bodies; a *παλιγγενεσία*: and hence the Pythagoreans might borrow the idea. Thus, when they supposed John, whilst yet living, to be Elias, or Jeremiah, they showed their belief in this *μετενσωμάτωνσις* of the soul, as the Greeks, or נִשְׁמַת נִלְוָה Hebr. rather than in a proper *ἀνάστασις*, or resurrection. The opinion of the Pharisees, on comparing the passages in Josephus, (Ant. xviii. 2. et Bell. Jud. lib. ii. 12. et lib. iii. 25. et lib. ii. adv. Appion,) appears to have only been an *ἀνάστασις* of such a kind; i. e. that God would place the souls in a new body in regions dis-

tant from this earth. However, in the present case, even the popular notion could not have taken place; for that implied a birth, childhood, and course of years. John was only lately dead. Grotius.

Ἠγέρθη—No idea of metempsychosis, but a real reviviscence of John. The Jews accounted him as a prophet, ver. 5. They expected a prophet would arise at the coming of the Messiah. Whitby.

V. 2.—*and therefore mighty works*] *Αἱ δυνάμεις*. Rather; Angels, heavenly powers, do act in him, or by him, since his resurrection. *Ἐνεργῶσιν* is an active verb: if they had been works, or miracles, it would rather have been a passive, *ἐνεργοῦνται*. See 1 Pet. iii. 22. Le Clerc.

Αἱ δυνάμεις are, here, the gifts or faculty enabling him to perform the miracles; *dona miraculorum effectricia*. Grotius. So Beza. *Ἐνεργῶσιν* is neutral, as Gal. ii. 8. Eph. ii. 8. Grotius. Or it might perhaps be passive, as *ἀσχεῖν* for *ἀσχεῖσθαι*. Xenophon. Beza. But this is not so probable.

V. 3. *For Herod*] This narration is interposed, though it happened prior to the present time. The Jews allow that the *τὸ πρότερον καὶ τὸ ὕστερον* is not regularly observed in their Scriptures, but that there are many narrations introduced as the occasion offered. As the Hebrew has no variation of past tenses, the inconvenience is the greater. And here, indeed, the Aorist *ἡγαγῆσαι* is used for the Plusquam-perfectum. Thus Gen. xii. 1. *ἔειπεν* is properly *dixerat*, (had said, Eng. Tr.) as appears from c. xi. 31. and Acts vii. 3. Grotius. So Beza. Erasmus rightly changed the tense here into the Plusquam-perf. which should prevail through the whole narration. Beza.

V. 3.—*his brother Philip's wife*.] Herod-Philip, the son of Herod the great, and Mariamne daughter of Simon the high-priest, (not of the Asmonean

Marianne.) He is called Herod in Josephus, Ant. lib. xviii. 7. to distinguish him from his half-brother Philip, the tetrarch of Trachonitis, and the son of Herod and Cleopatra. Thus Herod-Agrippa is named Herod by St. Luke, Acts xii. 21. and Agrippa by Josephus in the corresponding narrative. (Macknight.) The Jewish chronicles, as the old Hebrew chronicle, c. 36. and an old chronicle of the Second Temple, T. 54. c. 4. also mention, that Antipas married the wife of Philip. He took her by force in the life-time of his brother. If Philip had been deceased, unless he had left no issue, the marriage was unlawful, Lev. xviii. 6, 16. xx. 21. Deut. xxv. 5. Thus Josephus remarks of Archelaus, τοῦ πατρὸς παράβασιν ποιησάμενος, and marrying Glaphyra after the death of his brother Alexander; that the Jews are forbidden by the law, ἀπώμοτον ἐν Ἰουδαίῳ, to marry the wives of their brothers, Jos. Ant. lib. xvii. 15. Grotius. So Whitby. Le Clerc. But note; that Whitby from Lightfoot confounds Philip tetrarch of Trachonitis, who died in the twentieth year of Tiberius, Jos. Ant. xviii. 6. with this Philip. Addit. ad S. Matt. No. 20.

V. 5.—*he feared the multitude,*] Josephus, who speaks highly of John, says, that Herod feared lest he might raise an insurrection, by his influence with the people; rather, lest John might bring him into contempt with the people, they knowing he had re-proved him. Le Clerc.

V. 5.—*as a prophet.*] ὡς προφήτην, i. e. for a prophet: this expression, say the ancients, being not of similitude, but of confirmation. So Néh. vii. 2. ὡς ἀνὴρ ἀληθής, “he was a true man.” Whitby.

V. 6.—*danced before them,*] This has been thought contrary to the Eastern manners, and her dignity. Esth. i. 10—12. Lardner Cred. Gosp. part i. vol. 1. p. 25. But she was a child, or very young; for Herodias had quitted Philip soon after Salome was born. Jos. Ant. xviii. 7. or c. v. sect. 4. (edit. Havercamp.) Michaelis, vol. 1. p. 63. c. ii. sect. xii.

V. 8.—*being before instructed*] *Προβιβάζω* is to instigate, to impel. Hesych. Suidas. Antiq. Glossarium. The LXX use it for *ῥῶ* to sharpen, Deut. vi. 7. Hammond. So Beza translates, *producta*, in the sense of Plin. lib. ix. c. v. *nullâ sponsione ad hoc productus*.

V. 8.—*Give me here, &c.*] Josephus relates, that the loss of Herod's army against Aretas was ascribed by the Jews to his having unjustly destroyed John the baptist. Whitby.

V. 9. *And the king was sorry:*] Besides the reasons for Herod's sorrow mentioned by the Evangelists (ver. 5. and Mark vi. 20.) one probably was, that the request was made when celebrating his birth-day. This was a day in which the Heathens were solicitous to avoid ill omens, and contentions:

Natalem colimus, tacete lites.—Mart. lib. x. ep. 87.

but especially shedding of blood. Philo adv. Flacc. Hammond.

The remembrance of the Baptist's reproof; and the desire of revenge; with the love for Herodias, and pleasure in obliging her; coloured over by the pretence of an indefinite oath, and the shame of appearing to fear the populace; overcame, in a mind accustomed to evil, the dictates of reason; and impelled

Herod, with whatever reluctance, to shed innocent blood. Of this fluctuation and remorse of mind, see Grotius, with many classical quotations. Also, of the oath not extending to any thing in itself unlawful; or if it had, yet not justifying the commission of it. Grotius.

V. 9.—*which sat with him at meat,*] Thus Xerxes in Herodotus thought the petition of his wife Amytas could not be denied, on account of those at the banquet: Βασιλεῖ του δείπνου προκειμένου. Grotius.

V. 10. —*sent and beheaded,*] πέμψας ἀπεκεφάλισεν, misit per quem decollaret, which is the force of the Hebraism misit et decollavit in this passage. Thus πέμψας ἀπεκεφάλισεν αὐτὸν occurs in Theophanes in Vita Justin. Imp. So c. ii. 16. xxvii. 19. Thus Ps. lvii. 3. qui me liberaret. Ps. cv. 20. per quem eximeret. And thus Arrian. Epictet. iv. 10. πέμψεις καὶ ἀγοράσεις. Grotius.

V. 13. *When Jesus heard*] It is probable that the disciples immediately warned Christ of the slaughter of their master, that he might provide, as he thus did, for his own safety. Lightfoot. Yet Whitby thinks, that no danger from Herod appears in the context; and he might withdraw to give rest to his disciples. Mark vi. 31. Whitby.

V. 13.—*into a desert place*] This St. Luke ix. 10. tells us, was near Bethsaida. Bethsaida was on the eastern or opposite side of the sea of Galilee, in the government of the tetrarch of Trachonitis and Batanea; so that Christ removed from Herod's jurisdiction. This town had been surrounded with walls by Philip of Iturea and Trachonitis, not the Philip whose wife was taken by Herod. Jos. Ant. lib. xviii. c. 3. Le Clerc.

Note. There are three situations given to Beth-

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saida.—1. It is said, John xii. 21. to be in Galilee. In that country, on the western side of the lake, modern travellers are shown the supposed ruins of it, as Biddulph relates A. D. 1600; and the idea is, that Christ only crossed over a bay of the lake from Tiberias to Bethsaida, whilst the multitude went round by land.—2. Josephus places it on the eastern side, in Lower Gaulonitis, at the head of the lake, only a furlong from the river Jordan, (in *Vitâ suâ*,) which flows into the lake at that city. He adds, that Philip the tetrarch of Trachonitis and Iturea, surrounding it with walls, named it Julia, in honour of the daughter of Augustus. *Ant.* xviii. 3. *B. J. lib.* ii. 13. *lib.* iii. 35. To reconcile John xii. 21. it is said by Reland, that there were two towns of this name, and one of them in Galilee under Herod. By others it is supposed, that, being close to the river, and communicating by a bridge, it might be esteemed a town of either country; or again, that Galilee in the N. Test. extended to all the country north of the lake, and especially, *Acts* v. 37. to Gaulonitis. For Judas of Galilee is named by Josephus, Judas Gaulonitis or of Galilee indifferently. Galilee, they hold, was only limited to the west of the river, on that becoming the boundary (at least above the lake) of Herod's dominions. Macknight. Calmet, *voc.* Bethsaïde. Le Clerc.—3. Lightfoot insists, that Herod also rebuilt a town, Betharamphtha, and named it Julia, after the empress, *Jos. Ant.* xviii. 3. and that this was the Julia at the influx of Jordan. That Julia Bethsaida, in the Lower Gaulonitis, was nearer the south-east side of the lake, (So Pliny, *Nat. Hist. lib.* v. 15.) towards the efflux of Jordan; and that Tiberias, and even Capernaum, being nearly opposite, the multitude passed at the bridge of Chammath below the lake, and round by Magdala and Hippo to Bethsaida. On the contrary, those who hold the second opinion, which is perhaps the

most general, place Capernaum towards the north, near their position of Bethsaida. Of Galilee, and the text John xii. 21. Lightfoot is silent. See note on c. xi. 24. supra. Lightfoot ad loc. et Chorogr. Israel. c. xciii. p. 83. Chorogr. Dec. ad Marc. c. v. sect. 1. p. 309. vol. ii.

V. 13.—*they followed him on foot*] Capernaum, says Lightfoot, is situate about four miles, and Tiberias yet nearer the efflux of the river Jordan from the sea of Galilee. The multitude passing the river on foot at the ford, or by the bridge of Chammath, go by a circuit of a few miles through the eastern coast of Magdala and Hippo to Bethsaida. Lightfoot. So Grotius ad Joh. vi. 1.

V. 14.—*moved with compassion*] Ἐσπλαγχίσθη, used by the Hellenists to express συμπάσχειν, from the noun of the same name, σπλάγχνα. So Luke i. 78, to express ἰσχύω, literally τὰ σπλάγχνα σου. i. e. LXX, οἰκτιρμούς. (or rather LXX, τοῦ ἑλεός σου.) The word is used in this sense by Euripides and Æsop. Grotius.

V. 15.—*when it was evening,*] The Jews had two evenings, ὥψια or ערב, between which the passover was to be eaten. Exod. xii. 6. et Lev. xxiii. 5. The second took place, ver. 23. The interval allowed a sufficient space for this miracle; for the first commenced soon after the sun left the meridian, or about three o'clock. Thus the time of prayer was between these two evenings. Grotius. See note ad ver. 23.

V. 15.—*the time is now past;*] ἡ ὥρα: "the day is now spent." ὥρα in Greek, and in Latin, signifies a day. So Galen. lib. vii. c. 2. Virg. Georg. i. v. 425. crastina fallit hora, i. e. dies postera, the next day. Whitby. ἡ ὥρα, the season, (Macknight.) the time of dining; not for the whole day, but a part of

it, as Mark xi. 11. Grotius ad loc. et ad Mar. vi. 35.

V. 19.—*he blessed,*] See note on c. xxvi. 26. *infra*. —The assembling to go to the passover, now mentioned, filled the roads, and made the multitude ready to attend. Grotius.

V. 20.—*did all eat,*] A conspicuous sign of the approaching spiritual plenty, Isa. lv. 1. Grotius.

V. 20.—*twelve baskets full:*] κοφίνους. It was a basket smaller than the sportula; and was also a measure containing about three gallons, tres congios. Jul. Pollux. Beza. Juvenal, Sat. iii. speaks of the Jews at Rome,—quorum cophinus, fœnumque supellex, who went with a basket of provisions, and hay for a bed, to the proseuchæ at the Aricimian wood, at ten miles from Rome, ad decimum lapidem. So xvi. 7. Mar. viii. 14. ἡ, LXX κάλαθος, is rendered Ps. lxxxi. 6. κόφινος. Grotius. Thus Martial also calls a Jew “cistifer.” L. v. Epigr. 17. But see the passage in Juvenal; they seem rather to have been customary beggars.

V. 22.—*constrained*] ἡνάγκασεν, as c. viii. 18. ἐκέλευσεν ἀπελθεῖν. He was desirous to prevent his disciples from joining in the undertaking of the populace to make him a king. Grotius.

V. 23.—*when the evening was come,*] The evening had come before ver. 15, and much time since passed. The explanation of which is, that the day commencing in the evening, ὥσια extends to the dawn of the next morning. So Matt. xxviii. 1. ὥς σαββάτων; the evening of the sabbath, is followed immediately by the light of the next morning. And here, the first thing after it, is the fourth watch of the night; or to-

wards morning. The parallel places are Mark vi. 35. Luke ix. 12. John vi. 16. Hammond. Here Hammond is too willing to apply his criticism on ὥψια—which, though ὥψια may have that import, appears to have no place on this text.

The evening sometimes imports the time from the declining of the sun, sometimes from the sun-setting. The one was called δειλη πρωία, the first evening, say Eustathius in Odyss. xvii. et Phavorin. The other, sera vespera, the latter evening. So Exod. xii. 6. comparé Deut. xvi. 6. So Josh. x. 26, 27. At the first of these evenings, the disciples, ver. 15. say the day is declining, "began to decline," Luke ix. 12. or dinner-time was past. At the second, Jesus is left alone, and his disciples were on the sea. Whitby, similar to Grotius above, ver. 15.

V. 25.—*the fourth watch*] It began to be morning before he came to them. Whitby.

The Jews divided the night into three watches, D. Kimchi and others; but after the time of Pompey they followed the custom of the Romans, who used four divisions. Thus also the Greeks, τετράμοιρον νυκτὸς φρουράν. Euripid. Grotius. So Calmet, voc. Heures. Yet some would suppose, as Godwyn, that the Jews had always four watches of the night; but one of his proofs is from the N. Test. The Jewish Scriptures mention three; Lam. ii. 19. Judg. vii. 19. Exod. xiv. 24. (Calmet.) At least, if the two first coincide, its being termed in the Judges the middle watch, shows that three then existed. Drusius et Le Clerc ad Judg. vii. 19. Lightfoot quotes from the Jews, "The watch is the third part of the night," referring to the Hebrew comments on Judges; yet holds, that they divided the night into four parts; but the fourth part, after cock-crowing, belonged to the morning. Therefore; that the

middle watch was from the end of the first only to midnight, i. e. was the second of the whole night: but the middle watch of those in deep night. So that some uncertainty prevails. See Godwyn, Moses and Aaron, b. iii. c. 1. Lightfoot ad loc. Veget. de re militari. Pitisc. Lexic. in Vigil. Doddridge. See note on Luke ii. 8. *infra*.

V. 26.—*walking on the sea,*] ascribed to God, Job ix. 8. Whitby. Feet walking on the sea was the Egyptian hieroglyphic for impossibility. Doddridge.

V. 26.—*a spirit,*] *φάντασμα*. Thus Eurip. Hecub. ad init. of the ghost of Polydorus. See also Plinii Epist. ad Suram. Beza. This Cicero names *εἰδωλον*, Ep. ad Cass. lib. xv. Grotius.

V. 31.—*O thou of little faith,*] This doubting opposed to faith, as Jam. i. 6. and c. xxi. 22. *infra*, expressed by *δύσυχος*, Clem. Constitut. lib. vii. c. xii. is named *דַּיָּוָה* by the Rabbins after the Chald. Paraph. on Num. xvi. 39. So Philo L. de Hær. Rer. divin. et L. *περὶ φυτουργίας*. Ecclus. 1. 28. The temper of Peter was warm and ardent, and Christ here suffered him to doubt, to teach him, that, finding by experience the weakness of his faith, he might endeavour to increase it by prayer, Mark ix. 24. and industry, and ascribe the whole strength of it to God. Grotius. Whitby.

V. 31.—*doubt?*] *διστάζειν*, to incline to either side alternately, as a balance. So the French, balancer. Or. Cust. ad loc.

V. 33.—*Son of God.*] A usual appellation of the Messiah, John i. 49. from Ps. ii. which the Jews also applied in a higher sense to him; so c. xxvi. 63. and Heb. v. 4, 5. Grotius.

V. 34.—*of Gennesaret.*] *Termygraph*: named Chinnereth, Deut. iii. 17. and by Joshua afterwards, xi. 2. xix. 35. so again 1 Kings xv. 20. Usually, says Josephus, named Genezar, from the Chaldee rendering of the Hebrew word: then Gennesareth, “the valley of branches.” This name gave the title to the whole province, including the lake of Gennesareth, (but of the small extent of the tract adjoining the lake, see note on c. xi. 24. supra.) and the city in the tribe of Nephthali, which Herod magnificently adorned, and named Tiberias in honour of Tiberius Cæsar. Hence the lake was called also the Sea of Tiberias. Hammond. So Grotius nearly; adding, that it appears that Origen and Jerom knew not the derivation of the word; and that its being derived from any similarity of the shape of that sea to a Chinnereth or harp was an idle fancy. Lightfoot acquaints us, the Jews derived the name from גני טרים gardens of princes, Herod’s palace being at Tiberias; but agrees in the prior derivation from Numbers, Joshua, and 1 Kings xi. 20. Lightfoot. Chorogr. Isr. c. lxx. ver. 21. p. 65. The Greek properly joins eth to Genesar; as they write Nazareth for נצר, Netzer, Hebr. Lightfoot ut supra. See note on c. iv. 18. supra.

CHAPTER XV.

The parallel passages are : Matt. xv. 1—39. Mark vii. 1. to viii. 10.

V. 1.—*scribes and Pharisees,*] Not a mission from the Sanhedrim, no more than those sent c. xxii. 16. for the Sadducees prevailed in that council, and none

are sent from them. It was a private inquiry, chiefly by the *γραμματεῖς*, i. e. the heads of the schools, Grotius. But his reason is very doubtful, for the Pharisees had apparently great weight in the council.

V. 2.—*the tradition of the elders?*] Tradition, or *παράδοσις*, in its extended sense, is any thing taught or delivered down, similar to the *δόγμα* of the Greek philosophers. Thus Christ, c. xvi. 12. *διδάχην*—for *παράδιδόναι* is *διδάσκειν*, as Lat. *tradere*. Thus Cæsar relates—“*Druides multa de Deorum vi—juventuti tradere.*” And the word *traditio* is formed by Aul. Gellius to express *παράδοσις*. So St. Paul of the Christian dogmas, 1 Cor. xi. 2, 23. xv. 3. 2 Thess. ii. 15. Rom. vi. 17. and Jude v. 3. When merely human, it is expressed as here—“*tradition of the elders,*” or Col. ii. 8. “*tradition of men.*” The later Jews, however, (or those of our Saviour’s age,) confined their tradition, *תלמוד*, Cabala, to oral tradition, and those of the present age use the term cabala in a yet more mysterious sense. (The first cabala is supposed by them to have been delivered verbally by God to Moses, and from him to the elders, and was not written till the time of R. Judah, A. D. 180, who collected it in the tract called the Misnah. The second, or artificial cabala, is only a mode of deducing sentences from combinations of letters in scriptural words, and is totally mystical. Calmet, Dict. voc. Cabale. Misne.) Of Christian tradition Cyprian says well: “*Ea facienda esse, quæ scripta sunt, Deus testatur—Si ergo aut in evangelio præcipitur, aut in apostolorum epistolis aut actibus continetur, observetur, etiam et hæc sancta traditio.*” Grotius.

V. 2.—*of the elders?*] Grotius, in a note or dissertation not admitting of abridgment, states, that the Sanhedrim only administered justice; but that the teachers of the people were private doctors, or learned

men, named **זִקְנֵי** wise men, or **זִקְנֵי** elders. Thus 1 Sam. xxiv. 18.—Their precepts were of various kinds:—To interpret what was doubtful in the Law, as of the two evenings; to determine what was allowable, as the sabbath-day's journey; to guard or fence it from infringement, as by thirty-nine stripes for the forty. After time and long reverence of the people had confirmed their authority, they raised their traditions above the written law. See in tract Berachoth, Chagiga, et de Syndrio, in the Talmud, &c. At length they formed the idle figment, that their traditions were delivered by God to Moses, and through the Prophets to Ezra, and thus to their times. The modern Jews do not doubt that the Talmud (i. e. Misnah) contains these very precepts. See Epiphanius adv. Ptolemaitas on these traditions and their authors. Grotius; whose notes or dissertation may be consulted.

V. 2.—*wash not their hands*] To eat with unwashed hands was held by the Jews to be a heavy and capital crime. He that takes meat, says Rabbi Aki-ba, with unwashed hands is worthy of death. It is said he perished himself by washing his hands in preference to drinking the water provided for him in prison, when a part of it was casually spilt. Hammond, from Erubain, fol. 21. 2. Lightfoot on Luke xi. 38.

The washing of hands before meat was only built on tradition. But, say the Jews, the words of the Scribes are lovely above the words of the Law, and more weighty than the words of the Law or the Prophets. Hieros. Berachoth. fol. 3. 2. See Lightfoot. Whitby.

Consult Lightfoot as above, who is very full on the strictness of their injunctions. They held that clean food was polluted by unclean hands; and defined the Pharisees to be those who ate their common food in cleanness. Also see Grotius, who calls this super-

stitious exactness, from Menander,—inane metus, inane remedium—

—————εὐρηκα κενὸν τὸ φάρμακον
Πρὸς τὸ κενόν—

and shows the distinction between these false ideas of the Rabbis, and the injunctions in the law of Moses. Grotius.

V. 4.—*Honour, &c.*] *Τίμα*, Hebr. כבוד, implies support. Thus St. Paul, 1 Tim. v. 3, 17. So Mark vii. 12, illustrates this text. And in this manner the best Jewish commentators explain Num. xxiv. 11. So the Greeks, as Hierocles, Grotius; “To honour parents, is to make provision for them.” Jerus. Targum on Deut. xv. 4. By the Jewish canons a son is bound to afford his father meat, drink, and clothing, to lead him in and out, and to wash his hands and feet. So Hierocles in Carm. Pythag. p. 54. Philo de Decalog. p. 586. Lightfoot and Whitby.

V. 4.—*curseth his father or mother,*] from Exod. xxi. 17. The Hebr. is כלל; which signifies—1. “doing or speaking injuriously of any.”—2. “lightly regarding them in words or deeds, and thus not maintaining them in their need.”—So this word is used, Lev. xx. 9. Prov. xx. 20. So Ezek. xxii. 7. Not that temporal death was absolutely made, by Exod. xxi. 17. the penalty to all who thus neglected their parents: but it is properly extended by Christ to the hazard of eternal death on those who, not cursing their parents, yet did not at all assist them, “and thus were worse than infidels.” 1 Tim. v. 8. The text, as Lev. xx. 9. includes every man, כול אדם, whether under a vow, or not. Hammond.

כלל pondus detrahere, is, in its first import, directly opposed to כבוד pondus addere, in the preceding note. It is rendered by the LXX κακολόγων, that

being one of the strongest instances of such detraction; and in that particular sense the Hebrew word is often taken. Grotius. So Whitby; *κακολογεῖν* is to slight, to set light by. Thus Ezek. xxii. 7. "they set light by father and mother." The laws of the Heathens also punished the revilers of their parents with death; or decreed, *μὴ μετέχειν τῆς οὐσίας*, that they should be deprived of existence. Sopater ad Hermogenem. Whitby.

V. 5.—*Whosoever shall say*] Grotius apprehends here is no *ἀποσιώπησις*, nothing omitted and to be supplied here; but that *καὶ*, ver. 6. more Hebræo, is redundant, as c. xxviii. 9. Mark xiii. 34. Luke ii. 15, 21, 27, 28. v. 35. ix. 51. xiii. 25. xiv. 1. It will then be read thus: "Whosoever shall say—It is a gift—(omitting the And, ver. 6. which is redundant)—honoureth not his father and mother." And so in Mark v. ii. omit the And, ver. 12. Grotius.

Bowyer would render the *καὶ*, ver. 6. by "therefore;" and make *καὶ οὐ μὴ τιμήσῃ*, not our Saviour's words, but part of the determination of the Scribes. He translates: "But ye say, whosoever shall say to his parents, whatever you would have me allow you for a maintenance, is already vowed as a gift to God, therefore he must not relieve his father or mother;" taking *ὡφελήθῃς καὶ οὐ . . .* as a continued sentence. Bowyer.

V. 5.—*It is a gift,*] Corban, from *קרבן* to offer, is the usual name for an offering, gift, or oblation. Hence, 1. the treasury is named *κόρβανον*.—2. Hence also, the vow of those who gave or consecrated themselves or their services to God, and might be redeemed for fifty shekels, Lev. xxvii. 2, 3. is by Josephus, Ant. lib. iv. 4. named Corban. See other instances of Corban in that chapter.—3. Hence, gifts to God be-

ing esteemed very sacred, they swore by the gift or oblation on the altar, as Matt. xxiii. 18. Basnage. Calmet. Yet further—4. All gifts to God being held most sacred by the Jews; hence also it became the most solemn and binding form of obligation or prohibition, to say, a thing shall be, as to any particular purpose, as if it were devoted to God: "Let the wine be Konem, or, as a thing devoted, which I shall taste." i. e. I bind myself to drink no wine.—"Let it be Corban, as a gift devoted to God, wherein I may be profitable to thee:" I bind myself as solemnly not to give, as if my wealth was devoted to God. Not that it was so devoted: he might help others with it, but not the person from whose assistance he thus solemnly restrained himself. Lightfoot. Thus Hammond: The Jews had a most uncharitable practice of making a vow, called (קִנְיָן נִדָּן, Grotius,) εὐχὴ τῆς ἀφειλείας, or execration, by which a man bound himself not to be beneficial to his neighbour, or parent, &c. This vow was named Corban, or gift. See Pococke's Not. Miscell. p. 414. from the Mishnaïoth, Maimonides and the Rabbins. The Ancients had an idea, that it was a gift really consecrated to God. So Origen and Theophylact. But it does not appear to be agreeable to the Jewish practice; as there is no trace of it in the authorities quoted by Pococke. Hammond. Basnage, lib. v. c. 17. with some others, inclines to the opinion of the ancients; but most commentators agree with Lightfoot and Hammond.

The Tyrians, prohibiting the use of foreign oaths, specified particularly the oath named Corban. Theophrast. L. de Legibus. Grotius; who explains the εὐχὴ τῆς ἀφειλείας from Philo, and the force of ἀφειλάθῃς in the text,—comprehending alimenta, et omne quo homo ab homine juvari potest;—and whose

long and learned note may be consulted. See also Grotius on the weakness and want of obligatory power in these oaths, not. ad ver. 6.

V. 6.—*he shall be free.*] Instead of supplying “he shall be free,” as our translators do, it should, says Hammond, be supplied by “it is an interdict, or he is obliged;” i. e. “it is forbidden, or unlawful;” for what hath thus passed under a vow is, *ἄνωγ*, utterly forbidden, or unlawful. As unlawful as Corban—is a proverb; Hammond. It should seem, that even the earliest of our translations, as Coverdale’s, supplied “he shall be free,” for no variations appear in Bishop Wilson’s Bible. Beza in the same manner supplies “insons erit.” In truth, these words, “he shall be free,” from an obligation, go nearly to the same import as “it shall be unlawful” for him to perform it.

Simon supplies “satisfieth the commandment;” and adds, the passage is now obscure, though very clear in the time of Christ, from being a sentence only cited in part, it being then very common;’ so that to make sense of it, there is a necessity to complete it. Simon. Transl. N. Test. Vulg. ad loc.

V. 7.—*prophecy of you,*] Isaiah xxix. 13. Of the completion of prophecies in a second and superior sense, see note ad c. i. 22. supra. Grotius apprehends, that this is clearly one of that kind, and fully corresponds with the times of Christ. Hammond, Whitby, Le Clerc, and Michaelis hold that in this case it means no more than—“You are the very sort of Jewish hypocrites, of which Isaiah prophesied.” i. e. “You fully do resemble them.”—Hammond Paraph. ; for Isaiah only reproaches the Jews of his time, and does not prophecy at all. Cicero, applying a line in a tragic writer, says, “Illud scriptis

‘ See Annotations on the Epistles, Rom. vii. 7.

disertissimus poeta pro me." Orat. pro Sextio, cap. lvii. So Christ applies this as a sentence suiting the Jews of his age. Le Clerc. Whitby ad Mar. vii. 6. Michaelis, part i. c. v. sect. ii. p. 213. vol. i. Yet of the force of the word *προσφύτευστε*, used by our Lord, the reader will judge.

V. 9.—*in vain they do worship me,*] The LXX corresponds with the Evangelists; but as there is nothing now in the Hebrew that expresses "in vain," Grotius apprehends that the *ו*, of *וַתִּשְׁתַּחֲוֶה*, in Isaiah, had been substituted, by an error in transcribing, for *י*, and that it should be *וַתִּשְׁתַּחֲוֶה*, which signifies *μάτην*, as Isaiah xlv. 18, 19. xlix. 4. So idols are frequently in this Prophet named *וַתִּשְׁתַּחֲוֶה* vanity. (Hammond.) *י* for *י* is a mistake not unusual, but here not of much importance; as all worship God in vain, whose worship he disapproves; Grotius, where see more on such errata; and also in Hammond, note ad Heb. viii. 9. which is a general dissertation on conjectural criticism, but to be read with caution, such conjecture being very hazardous and liable to mislead; and even so slight a change as that of *י* to *י*, it is shown by the advocates for the written text, is not to be admitted, when merely conjectural, too easily.

V. 11. *Not that which goeth into the mouth*] i. e. Evil words are really and essentially displeasing to God; unclean meats, so called, are not so in themselves, but have only that temporary legal pollution which arises from a law now to be abolished. Le Clerc.

Thus Grotius: *κοινοῦν*, *κοινῶν*, to render common, is opposed to *ἀγιάζειν*, to separate for God's use, or sanctify. Hence, applied to the mind, *τὸ ἀγιάζειν*, as here, is freedom from, and *τὸ κοινοῦν* is to contract, guilt or sin. Thus Porphyry uses *μίανειν* for *κοινοῦν*, alluding

to this passage, or at least to the Christian precepts. Grotius. Or thus: as the Pharisees were separate or peculiar; their idea of defilement was, that it rendered them as a common or vulgar man. Thus Acts x. 14. *καὶ οὐκ ἔστιν ἀκάθαρτον* corresponds with *נָכוֹן וְנִטְוֵהוּ* of the Talmudists. Lightfoot. The Pharisees esteemed some things unclean in their own nature; so that they gave pollution, not only from the Law, but of themselves. Christ here does not abolish the Law; but denies that principle of the Pharisees; which indeed was a great step towards silently preparing the way for its abolition. So St. Paul, 1 Tim. iv. 4. prepared the road for abolishing the distinction of meats. Grotius; where, in the next note, see a passage in the Timæus of Plato, imitated also by Philo, similar to this.

The Pharisees were offended, because they held that the meats allowed in the Law were adapted, *οἰκουμενομένης*, or suited to their souls; the forbidden meats, contrary or prejudicial to them. Josephus, L. de Maccab. c. v. Whitby.

V. 13.—*Every plant which*] This plant, which fixed such deep roots in the minds of the Jews, was the Law, and Tradition of unclean meats; and which, being only for a time enjoined to the Jews, was to be rooted out; more especially the observances from tradition, which God had in no sense planted. Le Clerc. *Φύσις* is a plantation, or number of plants. Hammond. Christ speaks, says Theophylact, of the extirpation of the traditions of the elders and judaical precepts. (So Grotius; who adds, that Ignatius, Ep. ad Trallenses, extends the text also to the authors of pernicious opinions.) Whitby would extend it to the Pharisees, as being blind guides, ver. 14. So John x. i. The converse, says St. Jerom, will not hold, that every plant which God hath planted will stand;

for it appears from Jer. ii. 21. that the man himself, it being planted in his free will; may eradicate it. Whitby.

V. 14.—*if the blind lead the blind,*] The import and connexion may be: We must by all means, if these are blind, regard the poor, whom they lead to destruction. The comparison is used by Horace, and by Sextus Empiric. L. ii. adv. Mathem. The Jews had a tradition; that their Rabbis should become blind when God came to dwell in his tabernacle. Midras Thillim. Ps. cxlvi. See Isa. xlii. 16, 19. also Matt. xxiii. 24. Grotius.

V. 15.—*Declare unto us this parable.*] i.e. Explain; as it might be rendered. Rider. It was only the *ῥημῆν*, sentence or maxim in the 11th verse. See note on c. xiii. 3. supra. Grotius.

V. 22.—*a woman of Canaan*] a Syro-Phœnician. Mark vii. 26. (The Canaanites and Phœnicians were the same. Bochart, Phaleg. lib. iv. c. 34, 36.) Though the seven nations in Judæa before the conquest of Joshua were descended from Canaan; yet the Canaanites are frequently enumerated as one of those nations. Deut. vii. 1. Josh. ix. 1. &c. By which is meant, that Canaan, with his first-born, Sidon, Gen. x. 15. occupied the tract about Sidon and Tyre. Lightfoot.

Thus, "the Canaanites dwell by the sea," Num. xiii. 29. and the Tyrians are named Canaanites, Isa. xxiii. 8. (Comp. marg. of Eng. Bible, Isa. xxiii. 14. See Taylor, Concord. Root 869. צד.) Thus Sidon is placed with the Canaanites, Judg. i. 31, 32.; and so Procopius in Genesin. (It was allotted to the tribe of Asser, Josh. xix. 28, 29. but they never subdued it: of its luxury see Judg. xviii. 7. Macknight.)

Stephanus says, *χνα̃ οὕτως ἡ Φοινίκη καλεῖται*, where *χνα̃* is *כנע*, as the Hebrew, omitting an *ν*. Thus Philobyblius from Sanchoniatho in Euseb. Præp. lib. i. c. x. This nation is also named *Φοινίκες*, by Strabo, Pliny, and others; and as they are celebrated for merchandize by Homer, &c. so are the Canaanites by Solomon, Isaiah, Hosea, Zechariah. Hence the LXX render Josh. v. 1. kings of the Canaanites, *βασιλεῖς τῆς Φοινίκης*: and thus also Job xl. 25. LXX. Eng. xli. 6. (Add Exod. xvi. 35. Josh. v. 12. Comp. also LXX. Exod. vi. 15. *ἐκ τῆς Φοινίσσης*, with Gen. xli. 10. *οἱδς Χανανίτιδος*. Hammond. Whitby.) The word *Φοινίκες* is vainly sought in the Syriac; for the Syrians also named them Canaanites. It is from *φοινίξαι*, ancient Greek for *αἰμάξαι*, to slay or murder. Aristoph. Scholiast. in Acharn. So named, says Aristot. de miran. narrat. from their destroying the inhabitants of the coasts in their depredations. Hence the Greeks also named the Carians, *Φοινίκες*. The term Syro-Phœnician is only used to distinguish them from their colonists the Carthaginians, or Liby-phœnices. And thus Horace—"et uterque Pœnus serviat uni."

Even these latter, as the peasants about Hippo in Africa, occasionally named themselves Canaanites. So Augustin in Ep. ad Roman. Grotius. Rather; A Syro-phœnician; as it appears, Pliny Nat. Hist. lib. v. 12. that Phœnicia was comprehended in Syria. Hammond. Whitby.—Note: This woman could not belong to Cana in Galilee; for that word is Hebr. *קנא*, Gr. *Κανᾶ*, as John ii. 1. with a *Κ*.—this, Hebr. *כנע*, Gr. *Χανᾶ*, with a *Χ*. Beza.

V. 23.—*Send her away*;] Grant her request, and send her away;—not dismiss her, with her request ungranted. This is obvious from ver. 25, 26. Hammond. Whitby Paraph. Mr. Mitchell would render *ἀπόλυσον αὐτήν*, "relieve her." Sermon at Hereford,

1796. *Gent. Mag.* Feb. 1797, vol. lxxvii. p. 139. That she is named a Greek, Grotius apprehends, shows clearly that she did not judaize. Yet she has been thought a proselyte, from her exclamation; "Thou Son of David!" Dr. Clarke Paraph. But she might have learnt the appellation, as a title of respect, from the Jews. Doddridge.

V. 24.—*I am not sent*] The great harvest of the Gentiles was to come in after his death; when his mission was concluded, and he sat at the right hand of God; yet occasionally he tried, as here, and rewarded the faith of some individuals of the Gentiles. Grotius. Amongst other important reasons, if Christ had preached his religion at first to the Gentiles, the Jews would have universally rejected it. Mac-knight.—*The lost sheep, &c.* includes the whole nation of the Jews; so Matt. ix. 36. x. 6. John i. 11. Rom. xv. 8. Acts xiii. 46. Whitby.

V. 26. —*cast it to dogs.*] It was a saying of the Jews, that the nations of the world were compared to dogs, whereas they, the Jews, were the sons and daughters of God. Midr. Thill. fol. 6. h. 3. Light-foot.

V. 27. —*Truth, Lord:*] Ναὶ Κύριε. The Greek *naï* is here a sign of beseeching; as Philem. ver. 20. *naï ἀδελφὲ*, I beseech thee, brother; and Rev. xxii. 20. This use of it seems to come from the Hebrew נָא, a form of exhorting, or praying, Num. xii. 13. So Gen. xix. 7, 8. and xviii. 30, 32. So the word Hosanna, see note on c. xxi. 9. Euripides Hip. v. 605. and Aristoph. Nub. act. ii. sc. i. p. 167. (Whitby.) Hammond. Yet Grotius inclines to think, that a term of assent, "Truth, Lord!" is the plainest and most unaffected sense here.

V. 27.—*yet the dogs*] καὶ γάρ—These particles show somewhat is wanting: I beseech thee, grant this miracle to me, after so many to the Jews; “for as much as the dogs, &c.” etenim—Le Clerc.

V. 30.—*maimed*,] κυλλοῦς, as it is given in the Vulg. debiles, and its opposite is ὑγιαῖς, (not ἄρτιοι.) Beza apprehends it may be properly rendered mancos, disabled, with palsy or otherwise; as Cic. pro Rabirio, “mancus, et membris omnibus captus, et debilis.” (And Scapula from Hippocrates gives it claudus, curvus.) But Grotius insists that mutilus, (as Erasmus renders it,) is a most usual sense of the word in pure Greek; (so Festus.) and, supported by Mark ix. 43. doubts not that meaning may be received, and that our Lord did also restore the loss of limbs. Grotius. See Doddridge.

V. 36.—*and gave thanks*,] See the manner of the Jews giving thanks in the tract Berachoth, c. 7. h. 3. One gave thanks in the name of the rest, saying, “Let us give thanks;” the rest answered at the conclusion, “Amen!” or some of the recited words. Lightfoot.

V. 39.—*and took ship, and came*] He withdrew, as he generally did after the miracle, lest the people should endeavour to raise a sedition, or make him king. So c. xiv. 22. John vi. 15. See Joseph. B. J. lib. ii. c. 1. on those who solicited the favour of the populace. Le Clerc.

V. 39.—*Magdala*.] Grotius would read Μαγαδάν, with the Vulgate, Camb. MS. and the map of the Jews. Mill supposes, the λ and γ being frequently changed in MSS., Magdala with Magedal Pers. and Μαγιδάν, may be the same name. Of the place see note on Mark viii. 10. infra.

CHAPTER XVI.

The parallel passages are: Matt. xvi. 1—28. Mark viii. 11—38. also from v. 13. Luke ix. 18—27.

V. 3.—*ye hypocrites,*] ὑποκριταί. Michaelis has a singular fancy here: ὑποκρίνομαι, as he proves, and as appears from Steph. Thesaur. and Scapula, imports, amongst other meanings, to answer; hence he would conclude, that ὑπόκρισις may carry occasionally, as perhaps James v. 12. that meaning. Further; Lucian (Somnium, § 17. tom. i. p. 22. ed. Reitz.) uses ὑποκριτῆς ὀνειρώων, in this sense of respondeo, for an interpreter of dreams, or one who answers when consulted on them. (So Scapula.) Therefore, he urges, ὑποκριταί in this text may mean ὑποκριταί καιρῶν, interpreters of the seasons, or weather; and so it appears that Raphel has applied it to the parallel place, Luke xii. 56. in his Annot. ex Herodoto. But Mr. Marsh has well shown, (the word καιρῶν not being added, and the text James v. 12. being in the Alex. MS. and Syr. Copt. Æthiop. and Vulgate, ὑπὸ κρίσιν, omitting the εἰς, a different expression and sense, ἵνα μὴ ὑπὸ κρίσιν πείσῃτε, and ὑποκριταί being so frequently applied by Christ to the hypocrisy of the Pharisees,) that the conjecture rests on a very slender foundation. Michaelis, part i. c. iv. sect. xiv. vol. i. p. 191. and Marsh's notes ad loc.

V. 3.—*the signs of the times?*] Can ye not perceive, by my miracles and doctrine of repentance, and my fulfilling of your prophecies, that your destruction is approaching? Le Clerc.

"The signs of *these* times," say the Syriac and Grotius. This seems needless. It means generally

the prognostics of the *καιροὶ* or seasons in which God has determined to visit his people in mercy or judgment; as Dan. vii. 22. viii. 19. xi. 27, 29. So Eph. i. 10. Mark i. 15. Acts i. 7. to know the times, or the seasons. So 1. Thess. v. 1. Luke xxi. 8, 24. Whitby.

The Jews were very curious in observing and foretelling the seasons of the year, and temperature of the air. The wise men published an annual judgment on the rains of the coming year. Babyl. Ioma, fol. 21, 2. Lightfoot. Josephus relates, B. J. lib. ii. c. 23. al. 12. § 4. that impostors were always promising the Jews to work *σημεῖα ἐλευθερίας*, signs of liberty, in some miraculous appearance in the heavens, to assure them of deliverance from the Roman yoke. These signs were yet demanded of them in the time of the apostles, 1 Cor. i. 22. though the great signs from heaven at the crucifixion, the resurrection, ascension, and descent of the Holy Spirit, had taken place. See Lardner Cred. b. i. c. 5. § 2. Doddridge.

V. 6.—*the leaven*] This passage is different from the similar one in St. Luke, xii. 1. Here, Christ addresses his disciples; there, the multitude; and the Sadducees are not mentioned. The metaphor of the leaven is used, from its force to spread through the whole mass. Here, and Gal. v. 9. it relates to doctrines; in Luke, and in 1 Cor. v. 6. to evil examples. So Plutarch. Quæst. Rom. Grotius. "The leaven," with the Jews, relates, says Lightfoot, not so much to the doctrines as to the pravity of the heart—so in the Scripture, "which is hypocrisy," Luke xii. 1. so 1 Cor. v. 8. (Whitby.) This must make the disciples more slow in perceiving that it here was applied to evil doctrines. Lightfoot.

V. 13.—*Cæsarea Philippi,*] formerly the city

Dan. Judg. xviii. 29.—of old, Laish, ver. 7. situated at the foot of the mountain Paneas, whence flow the springs or source of the river Jordan. Philip the tetrarch, and brother of Herod, much enlarged it, and gave it the present name in honour of the emperor Tiberius, and of himself. Euseb. or E. H. lib. vii. c. 17. Jos. Ant. lib. xviii. 3. xx. 8. Plin. N. H. lib. v. c. 15. Lightfoot. Chorogr. c. lxvii. Whitby. Geogr. Tab.

It is entirely different from the Cæsarea mentioned Acts xxi. 8. which was a sea-port (on the Mediterranean) in the tribe of Manasses, formerly called Strato's Tower. This last was rebuilt with great magnificence by Herod, and had its name in honour of Augustus. The Roman governors preferred residing in this city to Jerusalem. At the death of Herod, it was claimed by the Syrians, who alleged that it formerly belonged to them, and that Herod had set up images in the temples—a thing not allowed by the Jews. They gained their cause before Nero. *Ærodius* Pandect. Rer. Jud. lib. v. tit. 21. c. 7. Syria was a large Roman province, of which Judæa was accounted a part by the Greeks and Romans. Hammond. Macknight.

V. 13.—*the Son of man,*] The passage might be read with an interrogation also after *σῶναι*: thus; “Who do men say that I am?—the Son of man?” (So Beza, but diffidently;) but the usual reading suits better with the context, or with Christ's following question. “The Son of man,” is spoken here and usually of Christ, but in his most humble state of exinanition. Hammond. The question rather here is, *Tiva*, what kind of person do they expect the son of man to be? whether of the living or of the dead; as the Jews were wont to reason. *Tiva* often relates to the quality, as John viii. 53. 1 Sam. xvii. 55. *בן אדם*, the son of what kind of person? Lightfoot. Whitby.

V. 14.—*Some—John the baptist; &c.*] Those who held Christ to be Elias seem to have supposed him to be only the forerunner of the Messiah. The notion of his being John risen from the dead accorded with the opinion of the Pharisees, that good men easily return again to life. Jos. Ant. lib. xviii. c. 2. That he was Jeremiah, or one of the deceased prophets, suits their idea, that the Messiah was to come, not from the living, but from the dead. What is said of Jeremiah at c. i. 5, 10. particularly agrees with the great office of the king Messiah. Whitby. On this text see Grotius, and note on c. xiv. 2. *supra*.

V. 16.—*of the living God.*] ζῶντος, ὁ Hebr. a most ancient appellation or epithet, or cognomen, of the Deity, as Gen. xvi. 14. (Eng. vers. marg.) often used by the Jews, as appears *infr.* c. xxvi. 63, Rom. ix. 26. 2 Cor. iii. 3. &c. It is opposed to the dead idols or vanities of the Heathens. See Acts xiv. 15. Grotius. All Christ's disciples had made the same acknowledgment. Matt. xiv. 33. So John vi. 69. Whitby.

V. 17.—*Simon Barj-ona :*] Simon is Συμεὼν, Ἰωάν; as 2 Pet. i. 1. Barjona also is Βαρϊωνᾶ—and so Jerom would read it from some MSS. and copies of Italic V. (but the Syr. hath Jona. Beza.) the guttural ר being there omitted, as here the ׃; to omit the guttural being the custom of that age. So Luke iii. 30. Ἰωνᾶν seems to be יוֹנָה. (But Jona, says Lightfoot, is the genitive of Jonah, see note on John i. 43. *infra*.) Where the names were of the more customary sort, patronymics, for distinction sake, were frequently added; as in the O. Test. and here c. x. 3. xxiii. 35. Mark ii. 14. John vi. 42. Christ adds Peter's old name and his patronymic, on reasoning here on his new name; as he did, John i. 42.

when he conferred it on him. It was usual to mention the old name on bestowing the new, as Gen. xvii. 5. xxxii. 28. Grotius.

V. 17.—*flesh and blood*] A Hebrew phrase for 'a man' here on earth. It is common in Jewish writers; so Gemara Babyl. ad Cod. Berachoth, "a king of flesh and blood," as opposed to God the King of kings. Thus 1 Cor. xv. 50. "flesh and blood," our gross present corruptible bodies. So Eph. vi. 12. Gal. i. 16. Hammond. Grotius. Lightfoot.

In the present passage this may refer to the Jewish Sanhedrim, implying that they, to whose cognizance the claim of any one assuming to be a prophet belonged, had not declared it unto him, but "my Father which is in heaven." Rider.

V. 17.—*hath not revealed it—but my Father*] i. e. not by a particular revelation, but, as the knowledge was not acquired by report from other men, from a faith grounded on miracles and doctrines sent and supplied by God. If Peter be here supposed to be instructed by a particular revelation, so must Nathanael, contrary to Christ's words, John i. 50. and the centurion, Matt. xxvii. 54. and all other believers. This would absolve the Jews, as not being in their power without a peculiar revelation; whereas Christ always appeals to his works, as sufficient testimonies for their belief. John v. 36. viii. 18. x. 25, 38. xiv. 11. also John viii. 24. Whitby.

V. 18.—*Thou art Peter; &c.*] Peter was already a considerable disciple, and usually joined with James and John in receiving particular distinctions from Christ, though John enjoyed his chief favour, John xiii. 25. Peter twice openly confessed Christ to be the Messiah, here, and John vi. 69. He had, of the twelve, the honour of our Lord's first appearing after

the resurrection, 1 Cor. xv. 5. and so was proportionably first of all to preach to the Jews that Jesus is the Christ. Hence he is a foundation-stone of Christ's new edifice; (all the Levites are called stones of the temple;) and is to have a power of governing signified by the keys, ver. 19.—yet so that the other disciples are equally foundation-stones, and pillars, or chief supports, Eph. ii. 20. Rev. xxi. 14. Gal. ii. 9.—and are also endowed with the power of binding, and loosing, c. xviii. 18.—of remitting and retaining, John xx. 23. in the same and as ample a manner as this is here bestowed. The application, therefore, of this speech to St. Peter, does not import, or even infer, any œcumenical pastoral power in him over other apostles and their plantations, i. e. the universal church; nor also can any particular see or bishop claim more respect than any other of his founding, by the force of this text. Hammond, so Whitby.

V. 18.—*upon this rock*] Barrow acquaints us, that the most eminent of the ancient Fathers have taken this rock to be the profession of faith which St. Peter had just made, “that Christ was the Son of God.” “Some, saith Abulensis, say, that this rock is Peter—others say, and better, that it is Christ, (1 Cor. iii. 11.)—others say, and yet better, that it is the confession which Peter maketh,” Tostat. in Matt. xvi. qu. 67. So Chrysostom, the prince of interpreters, *τῇ πέτρᾳ—τούτέστι τῇ πίστει τῆς ὁμολογίας*, upon the rock, i. e. upon the faith of his profession; Chrys. in Matt. xvi. 18. et in Joh. i. 50. et Tom. v. Or. 163. So Theodoret. Ep. 77. et Hilar. de Trin. 6. And thus also many Popes themselves, as Greg. magn. Ep. iii. 33. *vitam vestram in petrâ ecclesiæ, hoc est, in confessione B. Petri—sôliday*; and Felix iii. Ep. 5. Nic. i. Ep. 26. Joh. viii. Ep. 76. Barrow's works, vol. i. p. 581. on the Pope's Supremacy. The ancient Fathers are followed by some very judicious moderns;

as by Beza : The Evangelist seems, saith he, by this difference of termination between *πέτρος* and *πέτρα*, to distinguish Peter himself from the *πέτρα*, i. e. Christ himself, on whom the Church is built ; or, which is the same, from his profession of faith in Christ, common to the whole Church. Beza.—And so Lightfoot. The words, saith he, are from Isa. xxviii. 16. On Peter's profession of Christ, the disciples are reminded of this prophecy. Peter had his surname, not as being the rock himself, but as he was so much to be employed in founding the Church upon it, as well of the Jews, as of the Gentiles. If the apostle had himself been the rock, the word would not have been changed to *ἡ πέτρα* : but it would have been more direct to have said, Thou art Peter, and upon Thee I will build, &c. Lightfoot ad loc.

Nevertheless it seems to be an opinion equally well received by the critics, that the words naturally lead to an allusion to the apostle himself.

"Upon this rock," says Grotius ; i. e. Peter ; indicating or pointing to him. For thus it connects with the reason which follows for the name, in the same manner as the reason is given of that of Abraham, Gen. xvii. 5.—and of Israel, xxxii. 28. The gender is properly changed, to express by *τῇ πέτρᾳ* a foundation-stone for building, which the masculine *ὁ πέτρος* does not in Greek denote. Grotius. It is a singular reward to Peter, in answer to his singular confession—Blessed art thou ; and I say to thee, Thou art Peter, and on this rock, &c.—i. e. That Christ would build his Church upon him ; or that he should first open the kingdom of heaven to the Jews and Gentiles. So Tertullian de Pudicit. and Ambrose, (et Basil adv. Eunom. ii. Grotius.) The conjunction *καί*, and the demonstrative article 'this,' show that it must refer to Peter, "*and on this rock—*" Whitby and Pere Simon, Trans. N. T. Vulgate, &

very candid Romanist. "Peter is called a rock, because he first did lay in the nations the foundations of faith." Ambro. Serm. ii. He first converted the Jews, Acts ii. 41. and also the Gentiles, Acts x. Yet were all the Apostles foundations, Rev. xxi. 10, 14. Christ himself being the chief corner-stone, Eph. ii. 20. *Ex æquo super eos* (sc. apostolos) *ecclesiæ fortitudo solidata est.* Hierom. in Jovin. i. 14. Barrow, ut supr. et p. 567. who fully considers the subject, yet gives no decisive opinion; and with Whitby and Hammond, note on Matt. x. 2. (which see above,) may be consulted. See also Grotius, note on "I will build my Church," ad loc.

Michaelis, we may add, refers the rock to the Apostle, and forms an argument on it for the inspiration of his writings; as of, perhaps, St. Mark's Gospel, and of his Epistles; as the faith founded on him must be very unstable if only preserved by tradition. But it is justly observed by Mr. Marsh, that the promise was made in the presence of St. Matthew and St. John; so that if it referred to the writings, it would imply a fuller inspiration to those of St. Peter, than they in their Gospels could expect. And that as St. Peter is only named the rock, as contributing in the most eminent manner to the foundation of the Christian religion; the effects of his zeal would have been felt in every subsequent age, if he had even left behind him not a single record or writing. Michaelis, part i. c. iii. sect. ii. vol. i. p. 82. and notes ad loc.

V. 18.—*the gates of hell*] "The gates of Hades" is not used to express the power of heresy or schism, sin or Satan; but the state of death; the place or receptacle of the dead, into which souls departed enter; or the entrance into that state. The Hebrew *Scheol*, and Greek *ᾍδης*, always bear this signification. (Note, *ᾍδης* or *Ἄϊδης* is from *α* priv. et *ἴδαι* locus tenebrosus, i. e. sine luce domus, Virg. Hence often

put elliptically: thus it is said, *εις ᾄδου*, sub. *οἶκον*: *ἐν ᾄδου*, sub. *οἶκῳ*. Scapula; et Suidas, voc. *Ἀΐδας*.) So *Ἀΐδης ὁ τάφος*. Hades is the sepulchre. Hesychius. Scheol is the place of burial. Chaldee Paraph. Ainsworth. So the ancient Greeks, *πάντας ὅμως θνήτους Ἀΐδης δέχεται*, "all that die are in Hades." These sepulchres were extensive caves with many recesses for depositing the corpses, and doors, bars, keys and gates. Hence Job, "Scheol Bethi," "Hades is my house;" *κατελθεῖν εἰς Ἀδου δόμους*, Euripides, and *εις δᾱμ* *Ἀΐδαο*. Hom. i. e. to go to the house of Hades.

Hence death is, in the language of the Ancients, the entrance or gate into Hades. To die, is to go down to, and to pass through the gates of, Hades. *Τὴν Ἀΐδαο πύλην ἀράξει*, he shall knock at the gates of Hades, i. e. he shall die. Theocrit. So Theognis. Thus Euripides of Alcestis, he might return to life, or leave *Ἀΐδου πύλας*—and of Menippus. (Thus Leonidas at Thermopylæ, *δειπνεῖν ἐν Ἀδου*, sc. *οἶκῳ*, to sup in the other world. Lightfoot, vol. ii. p. 1351.) Thus the O. Test. and Jewish writers, Isa. xxxviii. 10, 11. Job xxxviii. 17. Ps. cvii. 18. and the third book of Macc. v. ult. Wisd. xvi. 13. So Euseb. Præp. Evang. lib. i. c. iii. p. 8. C. alluding to this text, that the Church should not be overcome by death. So Cyril. Catec. v. p. 43. Christ called Lazarus from the gate of death, *ἐξ Ἀδου πύλων*, and Photius. So Theodoret. tom. iii. ep. 81. p. 954.

On the whole, these words are a promise, either that the Christian Church shall endure for ever, Acts v. 39. (Grotius.) or that even death shall not prevail against the members of the Church of Christ; but that they shall enjoy, here in prospect, and hereafter in its certain accomplishment, a happy resurrection. John v. 24. xi. 25, 26. 1 Cor. xv. 55. Eph. v. 27. Whitby from Grotius, where yet more examples may be seen. Compare note on c. xi. 23. supra.

Observe ; that as Hades, the sepulchre, or state of the dead, expresses also, by an easy connexion, the state of departed souls in the invisible world, or that after death ; Christ's being in Paradise after his crucifixion, is very consistent with his being in Hades. See note on Luke xxiii. 43. *infra*.

V. 19.—*the keys of the kingdom*] No supremacy is here given to St. Peter ; as the power of binding and loosing belongs equally to all the apostles, Matt. xviii. 18. See the note on that text.

The use of a key being to open a gate ; Christ here promises St. Peter, that he shall first open the gate of his kingdom, both to Jew and Gentile, in making the first converts among them. Yet James and John made converts independently of him among the Jews, and St. Paul especially among the Gentiles ; he had therefore this key of the kingdom as well as St. Peter. See Rom. xi. 13. xv. 16. Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11. Whitby. See also Lightfoot *ad loc.* to show that the term of loosing and binding was customarily applied by the Jews to a decision about doctrines or rites, establishing which were lawful and unlawful. Thus, of many articles, it is said, "The school of Shammai, which was the stricter, bindeth it ; the school, or followers, of Hillel looseth it." Lightfoot.

V. 19.—*the keys of the kingdom*] This passage is illustrated by Isa. xxii. 20, 22. where God foretels Eliakim, that he will set him over the household, and lay the key of the house of David on his shoulder. Of the difference between this deputed government, and that of the key of David, Rev. iii. 7. see Selden de Synedrüs, lib. i. c. 9. Christ is the fountain of power in the Church, and here gives the power of binding and loosing to the apostles. See the texts in the note on ver. 18. Hammond ; who also quotes

many passages from the Fathers, proving the succession of bishops from the appointment of the apostles. So Chrysostom *περ. ιερουσ.* lib. iii. The bishops are the faithful servants set over the household; and Cyprian, ep. 27. *Ecclesia super episcopos construatur*. Prior to him, Irenæus, lib. v. c. 20. "The apostles delivered the churches to the bishops." So Tertullian *de præsc.* c. 32. Thus Athanasius, ep. ad. Dracontium, "The office of bishops is one of the things, ἃ ὁ Κύριος διὰ τῶν ἀποστόλων τετύπωσε which Christ has formed by the apostles." So St. Basil the Great, Ἐπισκοπή προεδρία ἀποστολική, Episcopacy is the apostolical precedency or authority over others. And thus St. Ambrose *de dign. sacerdot.* c. 6. Theophylact, and generally all the ancient writers. So St. Jerom himself on Ps. xlv. Hammond.

V. 19.—*thou shalt bind*] δέσης. This word may mean to pronounce unlawful. See Lightfoot *ad loc.* so c. v. 17. In this sense it is power to pronounce what is lawful and unlawful, c. xviii. 18. But it imports also, to bind with sickness, and to loose by restoring to health; Luke xiii. 16. Examples of this power being exercised by Peter and Paul, are, Ananias and Sapphira, the sorcerer Elymās, and the incestuous Corinthian. Le Clerc. But of this power see the note from Whitby on c. xviii. 18. *infra*.

V. 20.—*should tell no man*] See note on c. viii. 4. *supra*.

V. 20—*that he was Jesus the Christ.*] The word Ἰησοῦς is omitted in Syr. Arab. Pers. versions, and in many Greek MSS. and by Origen, Chrysost. Euthym. Ambrose, Theophylact. It was probably inserted from the margin, being redundant. Grotius. Mill.

V. 21.—*of the elders and chief priests and scribes,*] The elders, with the chief priests and

scribes, composed the sanhedrim. (Beza.) The elders were the senators, members of the Sanhedrim, Hebr. זְקֵנִים, (as Deut. xxi. 2. Beza.) Hence that council is itself named πρεσβυτέριον, Acts xxii. 5. Luke xxii. 66. see also 1 Macc. xiv. 20. xii. 35. ; and sometimes γερονσία, (thus 1 Macc. xii. 6. 2 Macc. i. 10.) under the same idea of consisting of elders. (Yet under the idea of a name of dignity, as in Homer, the ἀριστῆες are named γέροντες, Il. B. Beza.) These elders of the people are to be distinguished from the elders of the cities, who were only the heads of the lower courts of justice. The scribes were assessors, or learned assistants. These three orders, including the chief priests, are named promiscuously in the Gospels whenever the Sanhedrim is mentioned. Grotius. See note on c. ii. 4. *supra*.

V. 21.—*the third day.*] as metaphorically, Hosea vi. 2. so prefigured in Isaac, Gen. xxii. 4. Grotius.

V. 22.—*took him,*] as usually understood, it is, “he took him aside,” or rather, προσλαβόμενος, “embraced him, or took him by the hand with tenderness and surprise.” So Rom. xv. 7. et alibi. Grotius. Doddridge. But the word will very well bear the common rendering, “he took and rebuked him,” (he fixed his attention, and began to rebuke him.) These were the reproaches of a friend who loved his master. Simon Trans. N. T. Vulgate.

V. 22.—*Be it far from thee, Lord:*] Ἰλαῶς σοι, Κύριε. Ἰλαῶς, Atticè, for ἱλαος, is propitious; Θεός, Deus, is understood. Propitius tibi sit Deus! “May God be so propitious to you, Lord, or Sir, as not to suffer this to happen to you!” Le Clerc. It is a phrase frequent in the O. Test. Heb. לֵלֵךְ, always used as in abomination, or abhorrence, and rendered either μηδαμῶς σοι, as Gen. xviii. 25. 1 Sam. ii. 30. xii. 23.

xx. 9. xxii. 15. xxiv. 6.—or *μὴ γένοιτο*, Gen. xlv. 7, 17. Jos. xxii. 29. xxiv. 16. 1 Kings xxi. 3. i. e. *absit*, or *nequaquam*; properly by us, “Far be it from thee!” A like phrase, *חַלְלָהּ* is rendered by the LXX. *Ἰλεώς μοι*, 2 Sam. xx. 20. xxiii. 17. “Far be it from me!” See 1 Macc. ii. 21. When Jehovah is added, and it is *Ἰλεώς μοι Θεός*, it is rendered, “My God forbid it!” 1 Chron. xi. 19.; and this, some think, is the import of the words here, *Θεός* being understood, and therefore render them, “God be merciful to thee, Sir!” so as to avert it. Whitby. So Grotius, in the same sense of *μὴ γένοιτο*. Only he apprehends, that *Θεός* is to be understood, and joined to this phrase; as, “Avertat Deus! et absit;” in all cases. Grotius.

V. 23.—*turned*,] *στραφείς*. It may import, that his countenance was changed. He composed his looks to more severity. So Luke ix. 55. *στραφείς καὶ ἐπετίμησεν αὐτούς*. And thus John xx. 16. a change of countenance is indicated. So Acts xvi. 18. Matt. vii. 6. So the Hebr. *פָּנָיו*, in the Syriac Version. Grotius.

V. 23.—*behind me, Satan*.] a Hebr. phrase, 2 Sam. xix. 22. “Why art thou this day to me, in Satanam, for an adversary?” Why dost thou give me such evil counsel, as a true enemy, or even the devil would? See the note in Hammond. It is a reprehension of St. Peter, as showing himself an adversary; which the word Satan imports. Num. xxii. 32. 2 Sam. xix. 22. 1 Kings v. 4. xi. 14. Ps. cix. 6. (in tempting him to disobey his Father’s will, John x. 28.) Whitby. Satan is a word that prevailed in the Syriac of that age. The LXX translate the Hebr. *שָׂטָן*, by *ἐπίβουλον*, or *διάβολον*. Yet once, 1 Kings xi. 14. they retain the Hebr. term *Σατάν*; and that passage,

Tertullian adv. Marcion. lib. iii. explains by "id est, hostem." St. Matthew, or his interpreter, readily retained the Hebrew word. Grotius.

V. 23.—*an offence unto me:*] σκάνδαλον. It connects with, and explains the preceding appellation of Satan, (an enemy; and a hinderer, Clark, Paraph.) i. e. as you increase in me, as much as in your power, my natural or carnal dread of the cross. See c. xxvi. 38. Heb. ii. 18. iv. 15. It is thus connected in the Maccabees, 1 Macc. i. 35, 36. εἰς διάβολον, i. e. εἰς παγίδα καὶ εἰς ἔνεδρον, which c. v. 4. is, εἰς παγίδα καὶ εἰς σκάνδαλον. Grotius.

V. 23.—*thou savourest*] φρονεῖς—properly enough imports animi studium, and not arrogance, as in classical Greek, φρονεῖν τὰ δέοντα. So 1 Macc. x. 20. φρονεῖν τὰ ἡμῶν. Josephus Ant. xiv. φρονεῖν τὰ Ῥωμαίων. The sense here corresponds with the φρονεῖν τὰ τῆς σαρκὸς of St. Paul, Rom. viii. 5. the preference of the things of this life to the commands and duties owed to God. Grotius; add Phil. iii. 19. Col. iii. 2. Doddridge.

V. 24.—*come after me,*] ὀπίσω μου ἐλθεῖν. i. e. πορεύεσθαι. So the Hellenists for ἀκολουθεῖν. as Jer. ii. 25. et alibi. Grotius.

V. 24.—*deny himself,*] renounce all worldly desires. Clark Paraph. They are deemed to have a due regard for themselves who bestow their care on this life and its prosperity; φίλαυτοι καλοῦσιν, says Aristotle de Mor. ix. c. viii.; whereas it is the truest love of himself, for the man to value τὸ κυριώτατον, the most noble part, the soul, καὶν δέη ὑπεραποθνήσκειν, even if it be necessary on that account to submit to death itself. But the Heathen had not the certainty of the next world to animate his hopes. Heb. xi. 6. Here Christ shows, that "to die is gain," even the gain of immortality. Grotius.

V. 24.—*take up his cross,*] not shun, but willingly suffer the evils which attend the cause of piety. See note on c. x. 38. supra. Grotius. So Beza. See also a valuable dissertation on the subject of Self-denial in Whitby, note on Luke ix. 23.

V. 26.—*and lose*—] ζημιώθῃ—rightly translated, as detrimentum pati, Vulg. and jacturam facere, Erasm.—not, with Beza, anima tua mulctetur, as a forensic term respecting the divine judgments. The Greeks use ζημιούν θανάτω, of a person condemned; but not ζημιούν βίον. It is simply opposed to κερδεῖ. So Arist. de Mor. v. c. vii. So ܐܬܬܝܢ Syr. Grotius.

V. 26.—*lose his own soul?*] i. e. eternal life. Le Clerc. ψυχὴ, in these two verses, is life rather than soul, as Christ could not speak of losing men's souls; also in the O. Test. it occurs frequently in this sense, Prov. xiii. 3. xvi. 17. xix. 16. xxiii. 14. Amos ii. 14, 15. Ps. vi. 4. vii. 1, 2. xxvi. 9. The argument seems to be: It is natural to value life; and it will be secured and prolonged for ever, if you continue steadfast in Christ. Whitby.

V. 26.—*in exchange for*] ἀντάλλαγμα. (as a ransom for. Doddridge.) Hebr. ܕܢܝܚܐ or ܕܢܐ, LXX ἐξίλασμα or λύτρον. Thus Ecclus. xlv. 17. ἀντάλλαγμα is used for ἐξίλασμα, for they are nearly similar. It appears a common proverbial saying from Job ii. 4. where the LXX has ἐκτίσει. Τὶ δώσει is a hebraism expressive of augmentation; as, τὶ μέγα τὸ ὄνομά σου, of the deity. The Greeks have similar adages; as, .

Ψυχῆς γὰρ οὐδὲν ἐστὶ τιμιώτερον.

and, Τὸ ζῆν γὰρ, ὡ καὶ, πάντος ἡδιστον γέρας. Sophocl.

and, Οὐ γάρ τι ψυχῆς πέλει ἀνδρασι φίλτερον ἄλλο.

Quint. Smyrn.

Grotius,

V. 27.—*in the glory of his Father*] In the bright shekinah or glory of God, manifested by the appearance of angels of light. Hammond. Note: The same glory is named the glory of Christ, Matt. xxv. 31. and of the Father, as springing from him, (or partook of with him) John xvii. 5. and thus perhaps John i. 14. Grotius.—and they are united in the parallel place, Luke ix. 26.

V. 27.—*according to his works.*] *πρωτων*, Ps. lxii. 12. So Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. From these texts, especially from 1 Cor. iii. 8. Grotius thinks it may be concluded, that there are degrees both of the rewards and punishments. Thus c. xi. 22. and 1 Cor. xv. 41. So Clem. Alex. Strom. iv. *μισθοι και μοναι πλειονες κατὰ ἀναλογίαν βίων*. This was doubtless the firm opinion of all the Ancients. Grotius.

V. 28.—*coming in his kingdom.*] Compare John xxi. 23. This relates to the great destruction of the Jews. See note on c. iii. 2. and Matt. xxiv. 3. And because, says Hammond, God's presence, or coming in glory, is shown by his attendance of bright angels, and they are employed to execute his vengeance, and punish nations, as when the angel brings a pestilence, or defeats armies, and is called a destroyer, 1 Cor. x. 10. Heb. xi. 28.—so this coming is said to be with angels; as Jude xiv. "The Lord cometh with holy myriads to execute, &c." which seems to be an ancient form of speech cited there from the Book of Enoch, to signify taking vengeance on sinners. Hammond. This explanation, if on sufficient grounds, would doubtless render the two verses more consistent with each other. And Lightfoot, it should be added, on the parallel place, Mark ix. 1. strongly supports this idea of interpreting the two verses in the same meaning. But yet the prior

or 27th verse, it is observed by Whitby, does not appear to comport with the following, but to relate to the day of judgment. For the expressions are parallel to those which are unquestionably meant of the last day; as Matt. xxv. 31. 2 Thess. i. 7. Matt. xiii. 41, 49. Jude 14. Also, "to every man according to his work," cannot relate only to the Jews, but to the general judgment, as Rom. ii. 6, 16. Rev. xxii. 12. These words connect thus with the foregoing:—No man need fear to lose his life for my sake; for the Son of man shall come in the glory of his Father, and will then render a reward of eternal life to those who have suffered for his sake, and subject those who have been ashamed of him to eternal death. Nor have you cause to doubt of his power of inflicting this punishment; since he will soon give a signal proof of it in the destruction of the unbelieving Jews.—Again, he proceeds to state, that, ver. 28, "coming in his kingdom"—1. cannot signify, as supposed, his transfiguration; both as this kingdom was not to take place till after his resurrection, Matt. xxviii. 18. so John xvii. 1. and as he did not then render to any after their works—2. nor the day of judgment, none being there present who did not die long before this yet future time.—3. Nor can it signify Christ's ascension, and the mission of the Holy Ghost, as the words were probably spoken only half a year before his passion; which does not agree with so solemn an asseveration of "none standing here who shall not die before the event takes place." It probably therefore relates to his coming, after forty years, to destroy the Jews. So Matt. xxiv. 34, 3, 27, 29, 44. John xv. 22. Heb. x. 37. Mark xiii. 26. Matt. xvi. 27. Rev. i. 7. Luke xxi. 31. This advent is introduced as a ground to believe and to expect his second coming to final judgment, Luke xix.

27. of unbelievers, or disobeyers of the gospel. Comp. Matt. xxiv. 30. with xxvi. 64. (So Sir Norton Knatchbull.) Whitby.

Grotius, however, apprehends this verse of "coming in his kingdom" to signify the first manifestation of Christ's power, by his resurrection, ascension, and sending the Holy Spirit, which our Lord declares would speedily take place, and would be a sufficient proof that he, who thus promulged a new law on earth, would return in power to judge the world by it. There is a natural connexion between *βασιλεία*, *νομοθεσία*, and *κρίσις*. See James ii. 8. iv. 12. also Luke xxii. 18. Acts ii. 33—36. Grotius. Thus Simon also observes—the reign of Christ began after his resurrection and ascension; for then the gospel was preached to all the nations of the world; Simon. Transl. Vulg. N. T. And Mr. Gilpin connects the two verses thus: "Verily I say unto you, that the kingdom of the Messiah, which throws so strong a light on the next world, (or so fully leads to a final judgment,) shall speedily be established, and even in a great degree in the life-time of some now present." The first Christians, Mr. Gilpin observes, conceived the words of this last verse to predict the final end of the world. When the event showed the fallacy of this idea, they applied them to the destruction of Jerusalem. This he thinks more abrupt than applying them to the establishing the Messiah's kingdom among the nations. It is, however, to be recollected, that the destruction of the Jews is thus connected by Christ, Matt. xxiv. in the strongest manner. Hence the explanation of Whitby is generally received.

CHAPTER XVII.

The parallel passages are : Matt. xvii. 1—23. Mark ix. 2—32. Luke ix. 28—45.

V. 1.—*after six days*] See note on Mark ix. 2. *infr.*

V. 1.—*Peter, James, and John*] These being designed for the chief pillars of the Church of the Circumcision, Gal. ii. 9. Christ changes their names, and they accompany our Lord here and Mark v. 37. and Matt. xxvi. 37. This was James the son of Zebedee, slain by Herod, Acts xii. 2. and not James the less, so called, the author of the epistle. Grotius. So Whitby.

V. 1.—*an high mountain,*] See note on Mark ix. 2. *infra.*

V. 3.—*Moses and Elias,*] Moses and Elias, the one the promulger of the Law, the other the most distinguished of the Prophets, (and restorer of the Law, Whitby.) are present, to indicate that the sufferings of Christ, Luke ix. 31. were prefigured in the rites of the Law, as well as foretold in the prophetic writings; Grotius:—or that the Law was henceforth, i. e. on the voice from the cloud, to give place to the Gospel. Whitby.—It is observable, that neither Moses nor Elias died and were buried as other men. Elias was taken up into heaven, 2 Kings ii. 11. The body of Moses is said, ἀφανισθῆναι, to have disappeared, by Josephus (Ant. iv. 8.) He ascended, say the Jews, (Pesikta, fol. 93, 1. Lightfoot on Luke ix. 31.) and ministered to God in heaven. Yet he was certainly buried, from Deut. xxxiv. 6. “He buried him;” by his holy angels; adds Epiphan. Hær. ix. p. 28. And the altercation in Jude ver. 9.

seems to relate to this circumstance. So that here his body must be raised, and miraculously appear. (Whitby.) They seem to place the one, Christ's resurrection, (the other also, his ascension,) to take place after his *ἐξόδος* or departure at Jerusalem, Luke ix. 31. before his eyes; as thus prefigured in their own. Grotius. Whitby.

Or they appear to have been sent to comfort our Lord entering soon on his last scene of sufferings, and to confirm the faith of the apostles that Christ was the Messiah. Le Clerc.

That the bodies were real (so Grotius.), and this not a vision only, as Beza partly thinks; or otherwise, Elias a real, and Moses only a visionary appearance, as Tertullian L. de resur. carnis; Whitby states to be evident, from the disciples seeing two men talking with him, Luke ix. 30. and Peter knowing them, either from hearing their discourse, or being previously so informed by Christ. Whitby.

V. 4.—*three tabernacles* ;] St. Peter, in his eagerness at beholding this splendid scene, not knowing what he said, wished them to continue there, and abide together in earthly tabernacles. Lightfoot. Peter imagined, no doubt, that Jesus had now assumed his proper dignity; that Elias was come, according to Malachi's prediction; and that the kingdom was at length commenced. Macknight.

V. 5.—*a bright cloud*] This splendid cloud is called by St. Peter, who beheld it, "the excellent glory," 2 Pet. i. 17. and being also accompanied by the voice full of divine majesty issuing from it, must have been the Schechinah, or visible symbol of the divine presence. No wonder the disciples feared. Macknight. See note on Luke ix. 34. *infra*.

V. 5.—*hear ye him.*] emphatically; in preference to

Moses or the Prophets, Deut. xviii. 15. applied by St. Peter, Acts iii. 22. . Grotius.

V. 6.—*fell on their faces and were sore afraid.*] ἐφθησαν—rather with high astonishment, than absolute fear; for thus Mark xvi. 5. has ἐξεθαμβήθησαν, where Luke ἐμφοβῶν δὲ γενομένων, so the splendor, Luke xxiv. 5. Grotius. The falling on their face was not so much to pay adoration, as the effect usual from visions of this kind to holy men, to whom they were imparted, Gen. xv. 12. Isa. vi. 5. Ezek. ii. 1. Dan. x. 8. Rev. i. 17. (Macknight.) Thus ἰθαμβήθη, &c. Dan. viii. 17. LXX. Comp. Num. xvi. 22. Grotius.

V. 9.—*the vision*] ὄραμα. Luke, ὁπτασία. (a representation to the eyes of waking men. Whitby.) Hebr. נִרְאָה, in the Prophets, and Daniel. Grotius.

V. 10.—*say the Scribes, that Elias must first come?*] As the Scribes declared from Mal. iv. 2, 5. (in which place, and in Joel ii. 11, 22, 23. there is a full description of the destruction of the Jews,) that Elias must first come, it may be conjectured that the discourse on the Mount was on that subject. It is true that in Luke ix. 31. it is said, they related his exodus or going out, ἐξέδον αὐτοῦ, which he should accomplish at Jerusalem, yet this may mean his “coming to execute vengeance.” See the note on that passage. Hammond. See also Whitby, note on Mark ix. 11, 12, 13.

V. 11.—*and restore all things.*] It is abundantly shown by Lightfoot, from D. Kimchi, Aben Ezra, and the Talmudists, that the Jews expected Elias to come before the advent of the Messiah, and explain all difficulties of the Law; so that they say, when

Elias comes, he will tell us all things ;—and also to restore all things ; but in a trifling and temporal sense. Lightfoot. Thus Trypho objects to Justin Martyr, that the Messiah can have no power until anointed by Elias. The apostles were disappointed that Elias had disappeared, and did not remain for these purposes. Grotius. See note on Mark ix. 11. *infra*, et c. xi. 14. *supra*.

The word ἀποκαταστήσαι imports to restore or reduce, Acts i. 6. In the prophecy in Mal. iv. 6. “ he shall turn the hearts of the Fathers,” the LXX use this word, ἀποκαταστήσει καρδίαν, he shall reduce or restore the hearts, &c. And to this passage Christ seems clearly to allude ; but instead of finishing the sentence, he says, and “ shall restore πάντα, all things.” Hammond from Grotius ; who adds, that the angel, Luke i. 17. evidently determines this prophecy to refer to John the baptist. It is true that the Jews, even long before the time of Christ, interpreted this prophecy of the coming of Elias in person before the Messiah. One cause of which might be, that the LXX inserted after Ἠλῆαν, the word Θεσβίτην—and so Ecclus. xlviii. 10. refers it to him. But prophecies cannot be known before completion. The day of the Lord is the destruction of Jerusalem, c. iii. 10. and Acts ii. 17.

Again ; an ancient tradition in the church is often brought forward, that Elias should precede and introduce the end of the world. But all that Tertullian chooses to advance is not to be held directly an apostolical tradition.

Irenæus speaks of Enoch and Elias being in Paradise, but nothing of their return. Procopius and Primasius disallow this tradition. Nazianzen doubts of it. It seems to have sprung from the Gog and Magog in the Revelations ; which induced the Fathers to apply all they found in the Hebrew books or traditions on

that subject to the times of Antichrist. But the Jews mention that Elias will appear in the days of Gog and Magog. Grotius.

Yet Mede, Disc. xxv. p. 98. holds that this prophecy may extend to the coming of an Elias, though not the Tishbite, an harbinger to the Jews—for John the baptist preached only to them—at the end of the world. The reader, by comparing him with Grotius, will see the whole of the subject. One of his arguments, that ἀποκαταστήσει is in the future tense, though the Baptist was then dead, is thus well answered by Grotius: that it is no more than as c. xi. 14. that the Baptist was the Elias, ὁ μέλλων ἔρχεσθαι, in reference to the prophecy, and constant Jewish tradition.

Further, Hammond observes, that ἀποκαταστήσει also signifies to establish or complete; Hesych. Phavorin. Then the sense would be: Elias must first come, and put a complete period to the Jewish dispensation by the prophets; (and this sense Sir N. Knatchbull favours.) Hammond.

Ἀποκαταστήσει is, “he shall restore or make up,” not into the former state, but into a better. These were, saith St. Peter, the times determined by God, Acts iii. 21. wherein all things were to be framed into a Gospel state; begun by the Baptist, and finished by Christ and his apostles. On which completion, the commonwealth of the Jews will expire. Now Christ, continues St. Peter in the Acts, remaining in heaven, shall by us, his ministers and apostles, perfect this state. Lightfoot. This explanation of Lightfoot, with Grotius as above, is much preferable to that of Le Clerc, as in note on Mark ix. 12, 13. infra.

V. 14.—*kneeling down*] γονυπεταῖν. The *advolutio ad genua*, an attitude of supplication frequent in Homer, &c. (So Beza). The prostration before the

knees was different from, in *genua procumbens*, kneeling. The reader will find an illustration of both in a learned note of Grotius *ad loc.*

V. 15.—*he is a lunatic,*] He is called a lunatic, not as being a madman, but as having the epilepsy; which complaint, lying in the head, is affected like madness by the changes of the moon. The devil appears to have had the power in those days, before the coming of the Messiah, to afflict men with diseases, which could not be removed till the evil spirit was ejected. See note on c. x. 1. That this disease was an epilepsy, see the symptoms, Luke ix. 39. with the power also of the evil spirit. Hammond.

V. 15.—*is a lunatic,*] Σεληνιάζεται. That an evil spirit was concerned in afflicting this object, see ver. 18. (also Luke ix. 39. and Mark ix. 17, 24.) The spirit appears to have taken advantage of the natural disorders in which the brain and nerves were thrown by the influence of the moon. Beza. Grotius. Dodridge. Of demoniacs in general, see note on c. viii. 31. *supra*.

V. 17.—*O faithless and perverse generation!*] There is a difference of opinion to whom these words are addressed. Grotius apprehends, from St. Mark, that it was applied to the father and friends of the demoniac. The words being taken from Deut. xxxii. 20. so Phil. ii. 15. Le Clerc supposes that it was said partly to the apostles; but rather to all the Jews then present, and chiefly to the relations, who, having no faith that the apostles could heal the lunatic, prevented the cure. Though the apostles had before cast out devils, Mark vi. 12, 13. they were not without a share of unbelief. Whitby again thinks the words are scarcely said to the disciples, who, ver. 28. asked

“ why they could not cast him out ? ” whereas the reason, want of faith, would in that case have been given here ; nor to the father, (ver. 15. and Mark ix. 23.) only a single person ; but to the scribes and pharisees, who were disputing with the disciples, Mark ix. 14, 16. So Matt. xii. 39. xvi. 4. Luke xi. 29. Whitby. Lightfoot also apprehends it was levelled against the scribes ; yet so as not to leave the disciples untouched. Perhaps it is well stated in Doddridge and Beausobre. The reproof seems directed to all according as they deserved it. Thus did he at once reprove the weakness of faith in the father, Mark ix. 21—23. and in his disciples, ver. 20. as well as the obstinacy and perverseness of the Jewish teachers triumphing in the disappointment. Doddridge. Beausobre N. T.

V. 20.—*of your unbelief :*] ἀπιστίαν for ὀλιγοπιστίαν, small or none in proportion to their office and daily attendance on our Lord. Note : Πιστὸς, in pure Greek, is one who keeps his promises, and is worthy of confidence ; ἀπιστος is a perfidious man : and this sense of the words appears sometimes in the Hellenists. But the Hellenists use πιστὸς in a peculiar sense, importing one who believes or confides in another ; and ἀπιστον as the contrary. Clem. Alexand. has well defined ἀπιστίαν here : ἐπέληψιν τοῦ ἀντικειμένου ἀσθενῆ ἀποφατικῇ. Grotius.

V. 20.—*as a grain of mustard-seed,*] By faith as a grain of mustard-seed some understand faith increasing as that grain ; but it is only proverbial. Buxtorf, voc. Chardal, informs us, that a grain of mustard-seed was used proverbially by the Jews for the least thing. Whitby. So Grotius. Lightfoot. The not having faith as this grain should not be taken absolutely, but in proportion to their opportunities of

faith by seeing the mighty works of Christ. Le Clerc.

V. 20.—*unto this mountain,*] See note on c. xxi. 21. *infra.* This is a proverbial expression. (So Buxtorf.) 1 Cor. xiii. 2.

V. 21.—*prayer and fasting.*] by that faith which is to be acquired by prayer and fasting. To inform the disciples that this miraculous faith was to be sought for by earnest devotion. Whitby. Yet rather perhaps to imply also, that this kind of demoniacs, from the long possession from his youth *παιδιᾶθεν*, or from the pertinacity of the demons was peculiarly difficult to remove (so Grotius. Doddridge.), than that this was only spoken of miraculous faith in general and absolutely, as Whitby seems to state it. Chrysostom and Theophylact would have *γένος* to mean demons in general; but improperly, for the apostles cast out many demons before this. Sir N. Kratchbull applies *γένος* to faith, and renders *ἐξελεῖν*, to advance or improve; but this sense is extremely forced, as shown by Raphelius on Xenophon. Doddridge.

V. 22.—*while they abode*] *ἀναστρεφόμενων*. Rightly translated; it cannot be *revertentibus*, “as they returned;” for they were already in Galilee, at Mount Tabor. Grotius ad loc. They passed through by private ways, *παραπορεύοντο*, i. e. *παρὰ τὴν ὁδὸν ἐπορεύοντο*, *diverticulo ibant, non viâ regiâ*, the rest of Galilee, (first to Capernaum, ver. 24. then to Jerusalem.) so Mark ii. 23. So Hebr. *לָּךְ*. LXX *παραπορεύσθαι*, Deut. ii. 18. Grotius ad Mar. ix. 30. So Clark Paraph. Doddridge.

V. 22.—*shall be betrayed*] *παράδοσιναι*. Properly, shall be delivered up. Athenæus, lib. v. of Quintus

Oppius, *παραδοθεὶς δέσμιος*, a prisoner delivered up to custody. Ps. lxxxviii. 8. *παραδόθην*, I was imprisoned. So Matt. xxvi. 2. *Προδιδόναι* is 'to betray.' Hammond.

The word *παραδίδόναι* is variously applied in these Scriptures. God is said to deliver up his Son. Christ is said freely to deliver up himself: Judas, by the same word, to deliver him to the High Priests; they to Pilate, and Pilate to the soldiers. As here it is simply "into the hands of men," it may import that he was delivered up by God, to be in their power; as ver. 12. above. Grotius. But this seems doubtful.

V. 24.—*tribute money*] This was plainly the half-shekel paid by all Jews above twenty years of age to the Temple; for the sum was half a shekel. Joseph. B. J. lib. vii. c. 27. Ant. lib. xviii. 12. Exod. xxx. 13. Neh. x. 32. And our Lord's argument of being excused, as the Son of God, would not apply in the tribute to Cæsar; but holds fully as to the Temple. Whitby.

V. 24.—*tribute money*] τὰ δίδραχμα. The Attic drachma was a fourth part of a shekel: consequently the *δίδραχμα*, half a shekel. Only it is to be observed, that the Alexandrian drachma, used by the LXX, was double the Attic, and of course the Alexandrian *δίδραχμα* was a shekel. Thus they render Exod. xxx. 13. "half a shekel according to the shekel of the sanctuary," by, τὸ ἥμισυ τοῦ δίδραχμου κατὰ τὸ δίδραχμον τὸ ἅγιον. And several commentators have improperly concluded from this passage, ill understood, that the shekel of the sanctuary, or holy shekel, was double the value of the common shekel: whereas no more is meant in the Hebrew, than that they should pay full weight according to the standard kept in the sanctuary. Beza, with St. Jerom, according to Simon. (Tr. N. T. Vulg. ad loc.) appre-

hended this tribute was the tax paid to Cæsar, as c. xxii. 17. infra. In which case the inquiry would be, Is your master of the sect of Judas of Galilee, who deny that tribute? For this, Beza's chief reason is, that it does not appear that the tribute paid to the Temple was regular and annual. But see Whitby above; with whom Grotius and Lightfoot fully coincide. Yet Grotius thinks, that the payment might not be annual, at least from the first; though such is the opinion of the Jews. But when the spoils of war and gifts replenished the treasury, as 1 Chron. xxvi. 26, 27. it was omitted till times of less abundance, 2 Chron. xxiv. 6, 9. However it appears from Josephus B. J. lib. vii. c. 27. that it was in his time regular, and converted by Vespasian, on the destruction of the Temple, to the use of the Capitol. It was also paid by the Jews not only resident in Judea, but throughout the world. So Josephus, Ant. xviii. 12. of the city Nisibis in the East; and Maimonides, of Nehardea. Notices of this tribute appear in Heathen authors, as in Suetonius ad Domitian. c. xii. and in Dion Coccejus, Grotius. (Dion Cassius, Lightfoot.) So Appian names it φόρον σωμάτων Syriacis; and it was levied by Theodosius and Valentinian. Cicero pro Flacco touches on it, as being the gold carried annually by the Jews out of the Roman provinces. And thus Tacitus . . . and Philo, lib. ii. de monarchiâ; and the edicts of Augustus, (as that of Norbanus to the Sardinians,) often mentioned by Philo and Josephus, which allowed the levying and exportation of it to Jerusalem. Grotius. Maimonides, Liber cui manûs nomen, lect. iii. c. 7. de siclo. The tract, Shekal, cap. 1. et passim. Lightfoot. Lamy App. Bibl. b. i. c. xv. p. 248. 4to.—The value of a shekel in English money was about half-a-crown.

V. 24.—*Doth not your master pay*] The collectors do not make the demand, as the Roman or even

Herod's tax-gatherers would have done, with authority, but ask if he was accustomed to pay? Some, perhaps, declined it. Further, these could not be the Roman publicans, for the *διδραγμα* never appears in the Roman tribute; but the *δυνάμεις, ἀποδοχίας, or ἀποστόλους*, (so the Hellenists,) sent by the priests to collect this payment for the Temple. Grotius.

V. 25.—*of their own children,*] The reasoning is thus: Earthly kings exempt their own children from tribute; but this being levied in the name of God, so Joseph. τὸ δίδραχμον τῷ Θεῷ καταβάλλειν, and for his house and service; I, who am his Son, named Τῶν, or the Prince, Dan. ix. 25, 26. and superior to the Temple, Matt. xii. 6. may well be exempted. So Beza. This tribute is alluded to by Titus: when he tells the Jews at the siege, δασμολογεῖν τῷ Θεῷ ἐκ τέρψαμεν, we have permitted you to raise the tribute for the service of God. The tax to Cæsar, general throughout the empire—and much less that on the inhabitants only of Jerusalem, which Agrippa remitted, and which was laid not on persons, but on the houses, cannot have any relation to this passage. Grotius.

V. 27.—*lest we should offend them,*] give them occasion to say, I despise the Temple and its service. The stater was of the same value as a shekel, or two didrachmas, i. e. of four drachmas. The one didrachm was paid for Christ, dwelling then at Capernaum; the other for Peter, who had a house there. Matt. viii. 14. Whitby. Grotius.

CHAPTER XVIII.

The parallel passages are: Matt. xviii. 1—9. Mark ix. 36—48. Luke ix. 46—50.

V. 1.—*saying*,] i. e. amongst themselves. Compare Mark ix. 33. Luke ix. 46, 47. *Λέγοντες* is used in a similar manner, Matt. viii. 27. ix. 33. xiv. 26. xvi. 7. xix. 25. xxi. 9, 10, 25. xxii. 23. xxiii. 16. xxvi. 8. xxvii. 54. Whitby.

V. 1.—*in the kingdom of heaven?*] i. e. of Christ; or of the Messiah, c. xx. 21. Mark x. 37. They doubted not but that they, as the friends and followers of Christ, should have the principal share in his favour, and disposal of his power; but they disputed who should have the first or chief place in it. Grotius. On the contrary, saith our Lord, humility, meekness, innocence, and want of regard for the things of this world; such are the qualities of this little child, and such are to be expected from those desirous to become the most eminent subjects of my kingdom: so totally contrary it is to all pretence of power and distinction. Clark Paraph. Whitby, and Grotius, who has many illustrations from the classics on the ingenuousness of childhood and youth. First, referring to Ps. cxxxi. and 1 Cor. xiv. 20. and quoting Clem. Alex. Pædag. i. c. v. on this text and subject:

Παῖδες οὖν εἰκότως—ἀφελεῖς καὶ νήπιοι καὶ ἀκέραιοι.

Thus:

Νεῖα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ. Euripid.

Also Menander:

*Ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι
Ἀπαντα ταῦτ' ἐπίθετα τῇ φύσει κακὰ.*

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2 A

To the same purpose Plato and Pythagoras, teste Iamblichus, et Chalcidius ad Timæum. See the quotations in Grotius.

It is observable, that the ambitious disputes of the disciples, concerning primacy or preference, usually follow the mention of Christ's death and resurrection, Luke ix. 44, 46. Matt. xx. 18, 20. Luke xxii. 22, 24. They had so strong a prepossession that the resurrection of Christ should introduce the earthly kingdom of the Messiah, (see note on c. xxiv. 3. *infr.*) that no declaration of our Lord could remove it from their minds: they always "understood not what was spoken." Thus Acts i. 6. Lightfoot.

V. 5.—*such little child*] i. e. humble disciple. Thus ver. 6. "these little ones;" not a prophet, or of high esteem, but one of the lowest of the Christian believers. $\xi\sigma$ is $\mu\iota\kappa\rho\acute{\omega}\nu$ and $\epsilon\lambda\alpha\chi\acute{\iota}\sigma\tau\omega\upsilon\iota\varsigma$ taken, c. v. 19. x. 42. xxv. 40. Grotius.

V. 6. *shall offend one of these*—] To offend one of these, is so to scandalize him as to cause him to fall off from the faith. This is the usual import of the phrase in the N. Testament. Matt. xi. 6. xiii. 21. xxiv. 10. v. 29, 30. xiii. 57. Mark vi. 3. Luke vii. 23. Matt. xv. 12. John vi. 61, 62, 66. Matt. xxvi. 31, 33. Luke xxiv. 21. John xvi. 1.

False therefore it is, that they who truly do believe in Christ, ver. 14. cannot be so offended as to perish; for, if otherwise, wherein lies the force of this pathetic discourse? and why are such dreadful woes and punishments denounced to deter men from doing what they, who are thus threatened, believe is impossible? Whitby. See Whitby on Rom. xiv. 21.

V. 6.—*a millstone*] $\mu\acute{\upsilon}\lambda\omicron\varsigma\ \acute{\omicron}\nu\iota\kappa\acute{\omicron}\varsigma$, of the size larger than the hand-mill; that wrought by an ass; (so Beza from Hilarius.) opposed also to a hand-mill by

Labeo, Cascellius, Trebatius. "ὄνος is indeed sometimes the upper mill-stone, Catellus; (not the lower, as some in Beza.) ὁ ἀλήθων, J. Pollux. τὸ ἀνω τῆς μύλης, Hesych. But here μύλος ὀνικός cannot express the word ὄνος in that sense; it is against analogy, and without example. Μύλος is put by synecdoche for a mill-stone, as λίθος μυλικός, Mark ix. 42. So Rev. xviii. 21. μύλον μέγαν, the lower and larger mill-stone. In Greek τράπεζα. Hebr. כּוּשׁ. Lat. meta.

The punishments of the Jews being known to be only these four; by fire, stoning, the sword, or hanging; it is probable this was a phrase borrowed from the Syrians; for Euseb. (Ecc. Hist. lib. viii. 12. et alibi,) speaks of this βυθισμὸς as practised in Syria. It was also used in Greece, Scholiast. ad Equit. Aristoph. Grotius. Observe; Water corn-mills were not invented till a little before the time of Augustus. Anthol. Cephalæ 653. Wind-mills long after. The Ancients used hand-mills. Lowth's Isaiah, note on c. xlvii. 2.

This καταποντισμὸς, or casting into the sea (or river), was a frequent punishment with the Heathens. So Sueton. of Augustus, c. lxvii. who cast the attendants of Caius Cæsar, that had been rapacious in the province (probably of Syria), into the river, fastened to a great weight; pondere oneratos. So Aristoph. ubi supra, βάρος ἀπὸ τῶν τραχήλων, having a weight tied to their necks. And as Diod. Sic. lib. xvi. p. 529. mentions, that it was a punishment for the sacrilegious, τοὺς ἱεροσύλους, it is very probable that the martyrs in Eusebius were thus treated under that idea by the Heathens. The objection of Whitby, therefore, that these had no weight appended at least to their necks, seems nugatory. Jerom ad loc. says, that Christ speaks according to the custom of the province, (whether implying Syria or Judea is uncertain;) and that it was the punishment of the

greater criminals. Whitby. It seems to have grown into a proverb with the Jews for total ruin. Doddridge.

V. 7.—*it must needs be*] Of the necessity here mentioned, and that it is conditional, and does not subvert human liberty, Grotius and Whitby *ad loc.* may be consulted.

V. 10.—*their angels do always behold*] Grotius appears anxious to prove from this text, that each Christian of distinguished piety had an angel assigned for his protection. He states, that the Jews had that idea; that it appears to have descended to the disciples, Acts xii. 15. and that many of the ancient Fathers held that opinion. See Orig. Hom. viii. in *Genesin*, and Tertullian *de Baptismo*. Grotius, so Petav. *de Angelis*, lib. ii. c. 6. quoted by Whitby, and St. Jerom *ad loc.* held, that each of these little ones, if not all souls, had an angel delegated from his birth. But Whitby properly argues, that in this place Christ saith not, their angel, but their angels, in the plural, behold the face of God, and that they stand before his face to receive his commands; so that it does not follow that they have an angel always present with them, but only that the angels in general are ministering spirits unto them. Ps. xxxiv. 7. Heb. i. 14. Whitby. So Lightfoot. The angel, Acts xii. 15. was probably only a messenger. (See Whitby on that passage.)

That the angels perform the commands of God in guarding his servants here below, is the doctrine of Scripture, Heb. i. 14. Rev. i. 4. iv. 5.; but it is not necessarily to be inferred that one was appointed to each person, nor is it so probable. Le Clerc. To behold the face of God continually, marks the highest rank of angels, Tob. xii. 15. and their attendance on Him as his retinue: "Servants of his, to do his

pleasure," Ps. ciii. 21. so Luke i. 19. similar to those high officers who stood before a king to receive his orders. Esth. i. 14. 1 Kings x. 8. xii. 6. Whitby. Le Clerc. So the satraps of Persia. See many illustrations in Grotius.

V. 11.—*to save that which was lost*] much less to have them offended, or turned from goodness, as referring to ver. 6. So Rom. c. v. and xv. 1. and 1 Cor. viii. 11. Grotius.

V. 12.—*an hundred sheep,*] We may here apply a maxim often repeated by St. Chrysostom, that, in parables and similitudes, every word is not to be insisted on; but an eye must be had upon the end or intention of the parable. Christ would show, that God takes not less care of sinners, than of the just; his care extending to the whole flock, like that of a good shepherd. (And further, manifesting joy at their conversion and recovery. Grotius.) No mystery is intended by the number ninety-nine; it is a number constantly to be met with in the Jewish writings. (So Lightfoot.) Simon. Transl. N. Test. Vulg.

V. 12.—*goeth into the mountains,*] or upon the mountains, ἐπὶ τὰ ὄρη. Here ἐπὶ has its proper construction. H. Stephan. Præf. N. Test. ed. 1576. who with Beza, Casaubon, Schmidius, approve this, the usual translation. Grotius and Erasmus, after the Syriac, would join ἐπὶ to ἀφ' οὗ. He leaveth the ninety and nine in the mountains, as Luke xv. 4. "in the desert." Bowyer.

V. 14.—*not the will of*] θέλημα ἔμπροσθεν—לֹא רָצוֹן לִפְנֵי. Exod. xxviii. 38. LXX, δακτὸν ἑναντί κυρίου. Thus Luke iv. 19. from the LXX. Thus Heb. x. 7, 9. θέλημα, רָצוֹן, from Ps. xl. 8. It is

usually rendered *εὐδοκία*. Not pleasing to God, is, here, his highest displeasure. Grotius.

V. 15.—*if thy brother shall trespass*] a precept of the Jews, founded on the law of Moses, Lev. xix. 17. and approved by Christ. Thus the Heathens—

Amici vitia si feras, facis tua.

Molesta veritas, siquidem ex ea nascitur odium. Sed obsequium multo molestius, quod peccatis indulgens præcipitem amicum ferri sinit.—Cicero.

Thus,

Amicum castigare ob meritam noxiam
Immune est facinus, verum in ætate utile
Et conducibile. Plautus.

Yet to be tempered with proper caution, that the admonition springs from no sinister motive of interest or self-opinion. So Hierocles, and Justin Mar. ad Zenam, whom see in Grotius. Thy brother is ὁμό-ζηλος, in Philo, one of the same sect or tenets. It is plainly an offence of anger, malice, or other injury towards the other person, as appears from Luke xvii. 9. where it is joined with forgiveness, and from ver. 21. of this chapter; and so explained by Ambrose, Jerom, Chrysostom, Augustin. Grotius.

V. 16.—*of two or three witnesses*] From the law of Moses, Deut. xix. 15. That it was the customary practice with the Jews, see Hieros. Ioma. fol. 45. &c. Lightfoot. It was extended to other instances, besides controversies on matters of fact; as John viii. 17. 2 Cor. xiii. 1. Grotius.

V. 18.—*Whatsoever ye shall bind*] Observe, first, that *things* are primarily spoken of by our Lord; and *persons* only consequentially, as connected with them.—2dly, *λύειν*, to loose, in Scripture, and with

the Jews, has relation to sin, and the pardon of it. So Job xlii. 9. Ecclus. xxviii. 2. Hence τὸ δῆσαι, to bind, must be to retain their sins, or to leave them obnoxious to the punishment. Thus of a vow, Num. xxx. 4—11. And with the Jews, to bind, is to forbid under the penalty of God's displeasure; so Num. xi. 28.—and to loose is to permit, and pronounce them free from his displeasure. So in this chapter, he, ἀπέλυσεν, loosed him, and forgave him the debt. And, Luke xiii. 12. the woman is loosed, by the remission of the temporal punishment inflicted for her sin.

The Fathers referred this text to the injured person; that if his brother refuses to hear his admonition, he is bound by him, and shall be bound in heaven; and if he is moved to repentance by the admonition, he shall be loosed in heaven. So Origen. Chrysost. Theophylact. Augustin. And this opinion is followed by Grotius ad loc.

Others, with St. Jerom, comparing Luke xvii. 5. and Matt. xvi. 19. where there is no reproof given, reasonably suppose it is here said to the Apostles, to whom he speaks throughout this chapter.

To bind, then, is, in the sense stated above, to declare a thing forbidden; and to loose, is, to absolve from the obligation, or to say, God will not punish, will not hold us guilty. Thus Isis in Diodor. Siculus, lib. i. p. 16. "I am queen: whatsoever things I bind (or forbid on pain of my displeasure) no man can loose." The sense of the text is: You shall not only have power, as Christians, to bind your unrepenting brother; but, as my Apostles, whatsoever things or actions ye declare forbidden, shall indeed be obnoxious to my displeasure; and what things ye loose or remit, as the rites of Moses, men shall be freed from my wrath, on the omission of them. Whitby.

V. 19.—*shall agree—touching any thing that they shall ask.*] This refers to the second of the three admonitions, ver. 16. That as an assize of three men amongst the Jews had some weight, so my Father will grant whatever two or three of you, thus met in judgment, shall ask respecting the case you are met to determine; for He will be present with you, on that or any other holy action. Hammond Paraph. *Αἰρήσονται* may perhaps be understood passively;—whatever they shall agree concerning what “they are required” to determine, my Father will confirm. It is not the active *αἰρήσῃτε*, c. xxi. 22. which is generally used for asking. Hammond. Or, if we refer to ver. 16, it confirms it by a general assertion, that not only in seeking remission for this offence, but in every case, the joint prayer of two or three religious persons may hope for acceptance with God; as James v. 16. Grotius. St. Basil, Reg. Brev. 9. 15. and other of the Fathers, restrained the meaning to the joint prayer of the offended and injurious person, on this particular offence. But the words are general; concerning “*any thing* that they shall ask.” The expression may seem to be limited to the apostles by the words, I say unto you; as a promise peculiar to them, and relating to the apostolical function. So Chrysostom. Euthymius. Theophylact. So John xvi. 24, 26. Acts iv. 29, 30, 31. Whitby.

V. 20.—*gathered together*] *συνηγμένοι*: figuratively, as *συμφωνεῖν*, for *ὁμονεῖν*, to be of the same mind or sentiments; so *συνάγεσθαι* is used, Acts iv. 27. Grotius. This may be doubtful here.

V. 20.—*in my name*, Syr. ܡܫܒ; as Ps. xx. 5, 7. 1 Sam. xvii. 45. expressive of confidence in him whose name was used. So John xiv. 13, 14. Grotius. See note on John xiv. 13. *infra*.

V. 21.—*sin against me, and I forgive*] a Hebraism, for ποσάκις ἁμαρτήσαντι ἀφήσω. This forgiveness is not only the Christian forgiveness due to all; but is explained in St. Luke xvii. 4. "if he turn again to thee and repent," and is that perfect forgiveness which extends to reconciliation. It is called by Hierocles, ἐκ μεταμελείας ἀνάκλησιν. Grotius. This appears also by its being illustrated in the parable which succeeds, and which gives a splendid instance of God's forgiveness to repenting sinners. Clark Paraph.

V. 21.—*till seven times?*] Doddridge attributes this inquiry of St. Peter to his fear that Christ's preceding admonition, readily to accommodate differences, might be perverted by the ill-disposed, as an encouragement to offer injuries. Macknight and others think it alludes to Christ's precept in Luke xvii. 4. to forgive—seven times a day. But Grotius observes, that that expression was a usual Hebrew phrase for "very often," most frequently; as Prov. xxiv. 16. Ps. cxix. 164. The question of the Apostle rather seems to arise from the custom of the Rabbins, who from Amos i. 3. "For three transgressions, and for four, I will not turn away wrath," held, that three offences were to be forgiven, and not the fourth; or uniting the two numbers, made seven times the extreme limit of their forgiveness. Grotius. Whitby.

V. 22.—*seventy times seven.*] That the Syriac version has thus rendered this passage, the Orientalist may find proved by Grotius ad loc.

V. 23.—*the kingdom of heaven.*] i. e. In the times of the Messiah, forgiveness of injuries, continues Christ illustrating his precept, is to be as ample as in the following instance of a certain king, &c. Ἀνθρώπων βασιλεῖ is a Hebraism, for βασιλεῖ τινι, as c. xx. 1. infra. Grotius.

V. 23.—*a certain king,*] See the practical and doctrinal inferences in Whitby on this passage.

V. 23.—*take account of his servants.*] those intrusted to negotiate for him ; as c. xxv. 14, 19. (Luke xix. 13.) where the same phrase, *συναίρειν λόγον*, is also used. It might be made a question, if the word *τὸ δάνειον*, the debt, ver. 27. might not signify only the interest or usury which that servant requested to be remitted, as it occasionally does in Greek authors ; and the servant's request to have patience with him and he would pay him all, i. e. all the principal debt, seems to incline to this sense of the word. But *δάνειον* is plainly the whole debt, ver. 30, 32, 34 ; and thus the Arabic, at ver. 27, “ all that he was liable to ;” and thus, according to the scope of the parable, it must be here understood. Hammond. *Τὸ δάνειον*, as the Latin *mutuum*, is in the first instance properly the debt, *ὀφειλὴν*, as in this passage. Hence transferred sometimes to the interest, or other significations. Thus the old (and instructive) maxim :

Τὰ δάνεια δούλους τοῦς ἐλευθέρους ποιεῖ.

Thus rendered by Publius :

Alienum æs homini ingenuo acerba servitus. Grotius.

עָבָד Hebr. and δοῦλος in the LXX and N. T. is used to express either a servant or a slave. Here it appears to mean servants ; it not being usual or consistent to sell a slave, already the master's property, to pay the debt he has incurred to his master. Le Clerc. It is shown in Grotius, that the Jews had only a right of seizing debtors for bondmen, 2 Kings iv. 1. or of selling them afterwards for six years, and that to one of their own nation. Jos. Ant. xvi. 1. (Exod. xxi. 2.) It may not perhaps be thought necessary that the king in this parable is to be supposed a Jew, rather than a Heathen and Eastern king. However, that the custom was frequent with the Jews, see Neh. v. 4. 5, 8. Isa. l. 1. Lev. xxv. 39, 41. Whitby Paraph.

V. 24.—*ten thousand talents* ;] If these were supposed to be of gold, they would amount to seventy-two millions sterling. It is wonderful that Eutropius, lib. iv. c. 2. should relate, that Antiochus the great paid this immense sum to purchase peace with the Romans. The account of Livy (lib. xxxvii. c. 45. xxxviii. 38.) is more moderate: that Antiochus paid fifteen thousand talents of silver, and that in twelve years. These being Euboic talents, Polybius Legat. xxiv. p. 817. et Liv. ubi supr. each of which consisted of eighty libræ, Roman pounds; and the Roman pound consisting of ninety-six denarii at 7½d. each, and amounting in value to 3l. sterling; each talent would amount to 240l. of our money, and the whole sum to 3,600,000l. Prideaux, Pref. vol. 1. p. xx. et vol. 2. p. ii. b. ii. ann. 190. Doddridge. On this calculation the talents mentioned by our Lord would amount to 2,400,000l.; or, in the usual manner of calculating, ten thousand talents, at the rate of 750 ounces of silver to a talent, at 5s. an ounce, amount to 1,875,000l. Hammond.

V. 26.—*have patience with me,*] μακροθύμησον: as Heb. vi. 15. Jam. v. 7. Grotius.

V. 28.—*an hundred pence* ;] An hundred Roman denarii are about 3l. 2s. 6d. sterling.

V. 28.—*took him by the throat,*] ἔπνιγε. In the sense of ἔπνι, sometimes rendered πνίγω, 1 Sam. xvi. 14. sometimes ταραττω. This word may import, to shake or terrify, as well as to choke. Hammond. Yet the usual mode of dragging to justice, by the throat and cloak, was, oborto collo. Plaut. in Pænulo, act. iii. sc. 5. ver. 45. So in the Hermotimo Luciani, he dragged him περιθελὶς αὐτῷ βοιμάτιον, “by throwing or gathering his cloak round his throat.” So in Lapithis, et

Dial. Æaci, Protesilai, Menelai et Paridis, Luciani. So that it may preserve its usual meaning. Le Clerc. Doddridge.

V. 34.—*to the tormentors.*] As βασανος in the N. T. implies any kind of pain or molestation, c. viii. 29. xiv. 24. Mark v. 7. &c. this may well imply the keepers of the prison, where he was to remain, "till he should pay all that was due." The very prison is called in the Roman law, corporis cruciatus. Grotius. βασανιστῆς must here mean the gaoler, or keeper of the prison. So Hesychius explains it by δημόκοινος. So ver. 30. Its primary sense was, a tormentor. Hammond. Others, as Macknight, insist they must be the tormentors; the servant's latter offence, evincing strong marks of cruelty, fraud, and covetousness, and the consequent anger of the king, being much higher than on a bare insolvency. But as the usage of the greater criminals in the prisons of the East was in itself severe (Doddridge), and βασανιστῆς is applied to the keepers of prisons, under the idea of their causing misery or pain to those under their custody, the two explanations are not very discordant. See note on Mark v. 7. infra.

CHAPTER XIX.

The parallel passages are: Matt. xix. 1—30. Mark x. 1—31. Also from ver. 13. Luke xviii. 15—30.

V. 1.—*Judea beyond Jordan:*] i. e. as appears by

the parallel passage in St. Mark x. 1. "cometh into the coasts of Judea, by the farther side of Jordan;" or, passes into Perea, and goes by the eastern side of Jordan into Judea, returning over that river. Beza. Lightfoot on Mark x. 1. Clark Paraph. on Mark. Le Clerc and others would understand *πέραν τοῦ Ἰορδάνου*, as only on the banks, or western side of Jordan. See note on c. iv. 15. *supra*, in the wilderness of Judea, c. iii. 1. (and *πέραν* cum genitivo is sometimes *cis* or *secus*, on this side, says Schrevelius; but it is not confirmed by Scapula, nor probably by Stephens.) This idea, however, is not so satisfactory: especially as Christ was in this journey at Bethabara, John x. 40. which was certainly beyond Jordan.

At this period of our Lord's ministry the Harmonists differ very widely. It appears to be a general opinion, that the third passover was already passed, after the miracles of the loaves, John vi. 4. vii. 1. But the time between that and the passover at which he suffered, whether the fourth or the fifth of his ministry; that is, whether it was the one immediately succeeding the third above-mentioned, or included a space of two years; affords scope for great uncertainty and conjecture. This arises chiefly from the account of his presence in Jerusalem, both at the feast of the Tabernacles, John vii. 2. in September; and at the feast of the Dedication, John x. 22. in the beginning of December: which account being only transmitted to us by St. John, it becomes a matter of critical difficulty to know in what part of the narrations of the other three Evangelists these journeys and transactions are to be placed.

Those, for instance, who allow five passovers, or four complete years to our Lord's ministry, urge, that if the number and extent of the journeys performed after the third passover be considered, they

could not all take place in the space of one year. Yet are they obliged to suppose, on their hypothesis, that the evangelists Matthew and Mark are silent on almost a whole year of Christ's public life before his passion, (though indeed Luke is full on the ministry of that period beyond Jordan;) and also that St. John (doubtless however relating only or chiefly the events at Jerusalem) is silent on the year between the third and fourth passovers, and to the September, John vii. 2. or feast of Tabernacles, which followed.

Sir Isaac Newton again is of opinion, that the journey in this present chapter into Judea by Perea brought our Lord up to the feast of the Tabernacles, and that this was his last departure from Galilee. Macknight, on the contrary, holds, that Christ afterwards returned from Perea, and went through the Lower Galilee, as Luke xvii. 11. See his notes on that text, Harm. sect. 99. The whole plan indeed of his Harmony, is laid down by Macknight in his comment on the present passage, with many observations on those who differ from him: and the consulting his discussion of this point will abundantly show how much the slight and imperfect notices of time or place in the Gospels are necessarily filled up with very hazardous conjecture on all the different hypotheses.

What is certain is, that at the last journey to Jerusalem from Jericho, all the Evangelists unite, Matt. xx. 17. Mark x. 32. Luke xviii. 31. and that in the latter part of their histories there is a beautiful agreement which has not perhaps been yet sufficiently noticed. See Macknight Harm. sect. lxxv. ad loc.

V. 3.—*Is it lawful—to put away his wife*] The Pharisees probably knew Christ's opinion on the

subject, c. v. 31. as declared Luke xvi. 18. and hoped to render him unpopular by his opposing trivial causes of divorce. Le Clerc. Doddridge.

V. 3.—*for every cause?*] The school of Hillel allowed of divorce for any cause, from Deut. xxiv. 1. if “she find no favour in his eyes.” The school of Schammah held, that it was limited to cases of adultery, by the succeeding words in that text. Hieros. Sotah. fol. 16. 2. Lightfoot. Seld. Ux. Hebr. lib. iii. c. 22. Doddridge. The practice of the Jews, however, appears to have gone with the school of Hillel. So Eccclus. xxv. 26. Thus Josephus, Ant. lib. iv. c. 8. recites the law to be “for any cause;” and relates, that he himself divorced his wife, *μη ἀρεσκομένου αὐτῆς τοῖς ἔθεσι*, “not being pleased with her manners or behaviour.” Thus, again, Mal. ii. 16. is rendered by the Chaldee and LXX: “If thou hatest, thou shouldst put her away.” Grotius. Whitby. The school of Schammah seems to have exceeded the bounds, as that of Hillel fell short of them. The permission of Moses, as appears from ver. 8. was not so much for adultery, as for any concealed disorder or illness, or cause of real complaint; for there was an express provision in the Mosaic law for punishing adultery with death. Grotius. Doddridge.

V. 7.—*a writing of divorcement,*] On divorces, see Whitby on this text.

V. 10.—*If the case*] *Αἰτία*, i. e. *Conditio*, or *Causa*, in the sense the word bears in the Roman law. Grotius gives instances from the *Juris-consulti*. The English translation sufficiently expresses the meaning.

V. 11.—*cannot receive this saying,*] *Χωρεῖν* is here *capax sum*. Scapula ad voc. *Οὐ πάντες*

χωροῦσι, non sufficiunt huic rei, as the Syriac rightly—are not equal to receiving—are not able to receive so sublime a proposition. So the poet commonly named Phocylides :

Οὐ χωρεῖ μεγάλην διδαχὴν ἀδιδάκτος ἀκούειν.

So Plutarch, in Vita Catonis Uticen. The Romans around him request, “ If they are not all Catos, οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσιν, or cannot equal the undaunted mind of Cato, to pity their weakness.” Thus Cyprian and Lactantius speak of the difficulty and excellence of this precept. Grotius. See note on John viii. 37. and Whitby on John xxi. 25.

V. 12.—*eunuchs for the kingdom of heaven's sake.*] not by doing violence to themselves, but by a strong resolution of living continently in a state of celibacy. So Chrysostom, Hom. 63. in Matt. Rider. Many confirmations of this sense of the words, and instances of such continence, are given by Grotius from the Fathers; as Justin Martyr. Tatian contr. Græcos. Minutius Felix. Tertullian. Cyprian. Grotius.

V. 13,—*little children,*] Of the propriety of using this passage as the Gospel in the Baptismal Office in our Church, see Whitby ad loc. Also on Infant Baptism, see Dr. Wall's Tract on that subject, passim.

Grotius concludes from 2 Tim. iii. 15. that βρέφος in Luke, parallel to παιδίᾱ here, is not a child of very infantine age: but, according to Eustathius and Phavorinus, βρέφος is a child from his birth to the age of four years; and thus 1 Pet. ii. 2. so that the children must have been at least much under years of discretion. Christ also took them into his arms, which showed they were very young. Mark x. 16.

They were not brought to be healed of any malady, for the disciples would not have repulsed them. Whitby. The imposition of hands was used by the Jews in invocations of the Divine power or Spirit on the persons thus blessed, note on c. ix. 18. *supra*. Hence it was used in conferring places of trust; and by the elders of the synagogue. And thus *χειροθεσία* passed to the Christian Church. This rite, when praying for a blessing on children or young persons, was very ancient, Gen. xlviii. 14, 15. and was customarily used by those who stood in any superior relation to the children (Doddridge.), or were of peculiar sanctity. Grotius. The children were those of believers, or of such as esteemed Christ a prophet sent from God; for no unbelieving Jews would have sought a blessing from Christ. Lightfoot. Whitby.

V. 17.—*Why callest thou me good?*] On this text see Lightfoot, and especially Whitby *ad loc.* Some few ancient copies read, *Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*, Why askest thou me concerning good? Steph. β. η. Cant. Barb. 1. Vel. Colb. n. 2497. Cod. Gr. Vatican. Vulg. Æthiop. Copt. Novatian de Trin. c. 30. Hieron. Origen. Augst. de Consens. Evang. lib. ii. c. 63.; and this reading is approved by Erasmus, Lucas Brug. and Grotius, who suppose the other reading was introduced from Mark, and Luke xviii. 19. Mill, ed. Küster. But it does not appear in the Syriac, nor in the other Evangelists, and is probably of later date. Whitby. And neither the number of the copies, nor the turn of our Lord's answer, will admit of such a reading. Doddridge. Some of the most ancient Fathers add *ὁ Θεὸς ὁ πατήρ μου*: on which see Whitby *ad loc.* Consult also Grotius on the opinion of the ancient Greek Fathers respecting the divine grace, and God's being the fountain of good.

V. 17.—*if thou wilt enter into life,*] The reader will find a dissertation in Whitby, which does not admit of abridgment, on the power of obtaining salvation by pious persons under the O. Test. by their obedience to the commandments of God under the law, through the sacrifice and propitiation of “the Lamb slain from the beginning of the world.” Whitby.

V. 18.—*He saith unto him, which?*] See note on Luke x. 25. *infra*. He inquires which of the various commands of Moses shall be chiefly observed. Christ directs him, not to the rites of the law, but to the great duties of life—the moral precepts. Grotius.

V. 21.—*If thou wilt be perfect,*] Christ speaks according to the idiom of the nation, who esteemed selling all and giving to the poor to be perfection; and tries this rich man, who boasted of his keeping the law, by their own test. Lightfoot. (This exposition by no means connects well with the context, “Come and take up thy cross and follow me,” Mark x. 21.) As it appears, that the want of being perfect hindered the young man from entering into the kingdom of heaven, or becoming a Christian, v. 23. it should seem that this perfection is no more than possessing the right temper of mind and disposition suitable to a Christian, i. e. to love nothing more than Christ, and to prefer him to all in the world. Hammond. The difference in degree of Christian perfection, as compared amongst different believers, does not consist in bestowing goods to the poor, 1 Cor. xiii. 3. and is not meant here. But Christ requested him to free himself from the snares and incumbrances of riches, and to place himself under *his* discipline, to be instructed in all righteousness. Grotius.

That to be perfect is to be fully instructed in our

duty, appears from Heb. v. 12, 13. vi. 1. where it is contrasted with babes in Christ. So Phil. iii. 15. See also 1 Cor. xiii. 10. that state of knowledge which is perfect; and Col. i. 28. so Whitby, note on 1 Cor. ii. 6. where the words are, "We speak wisdom amongst those that are perfect," i. e. saith Theodoret, amongst those whose faith is sincere and entire. Hence, to know in part, is opposed to perfect knowledge, 1 Cor. xiii. 9, 10. So the word נֶאֱמָר is used by the Rabbins; as, they speak of a judge who was not Gomar—not fully instructed in the traditions; and tell us, that R. Hillel said to a proselyte, "Do not that to another which is odious to thyself; that is the whole law, and go thy way perfect." Cod. Talm. Shabbath. f. 31.

Further; this injunction to sell all that he had was only a particular command to this young man, to convince him of the insincerity of his pretended love to eternal life; and not a precept common to Christians. That there were rich men in the church, see 1 Tim. vi. 17. James i. 10. ii. 2. Acts v. 4. 2 Cor. viii. 18. Whitby.

V. 23.—*a rich man shall hardly enter*] on account of his trust, Mark x. 24. in these incitements to evil, or at least impediments of goodness. Add, Ps. xlix. 6, 7. and lii. 7. So 1 Tim. vi. 17. Eccus. xxxi. 8. For this covetousness is idolatry, Col. iii. 5.; and thus Eccus. xxxi. 7. where ξύλον προσκόμματος is an idol. This idolatry is painted in lively colours by Menander :

‘Ο μὲν Ἐπίχαρμος τοὺς Θεοὺς εἶναι λέγει
 Ἡέλιον, ἀνέμους, γῆν, ὕδωρ, πῦρ, ἀστέρας.
 Ἐγὼ δ’ ὑπέλαβον χρησίμους εἶναι Θεοὺς
 Τ’ ἀργύριον ἡμῖν καὶ τὸ χρυσίον μόνον.

Ἰδρυσάμενος τούτους γὰρ εἰς τὴν οἰκίαν,
Εὕξαι τι βούλει, πάντα σοι γενήσεται.

So Lactant. lib. vii. et R. Israel. Tract. de Animâ, c. xxxiii. Grotius.

Or it may be read, "*will* hardly enter;" meaning, that, in the approaching time of persecution, a rich man will hardly be persuaded to be a disciple of Christ; which is here called, entering into the kingdom of heaven. Wall's Critical Notes.

V. 24.—*for a camel*] κάμηλον. The Greeks contend that this should be understood of a cable. (Grotius.) Some read κάμιλον: but Euthymius, Theophylact, and Phavorinus, unite in asserting, there is no occasion for any change, for that both words equally import a cable rope. This exposition Whitby defends from Bochart, thus:—1. Because the Hebrew proverb speaks only of an elephant, not of a camel—2. Because the Syr. and Arab. versions read a cable—3. Because the Jews (Buxtorf. Lex. Talm. p. 1719.) use the same proverb of a cable rope—4. And because there is some analogy between drawing a thread, and a rope, through the eye of a needle; but not between a camel and a thread. Bochart. Hieroz. part i. lib. ii. c. 5. p. 91, 92. Whitby.

But Grotius, Lightfoot, Wetstein, Michaelis, and most commentators join in opinion, that the comparison of the camel is so much in the figurative style of the Rabbins, and of the Oriental nations; as of the Arabs, (Grotius.) and of the Indians, who have a comparison, as "if an elephant go through a little door," (Michaelis.) that the text is sufficiently authentic. Michaelis, part i. c. iv. sect. v. vol. i. p. 131. Nor in these hyperboles, as Jer. xiii. 23. is any analogy requisite. Grotius.

The doors are frequently made extremely low in the east; often no more than three or four feet in height; to prevent the plundering Arabs from riding into the inner court. Yet they train their camels to make their way on their knees, though with difficulty, through these door-ways. It is in allusion to this practice that this expression is used. See Harmer Obs. v. iii. p. 89.

Bowyer informs us, that Drusius would conjecture, that the ancient β (μ) and μ being in MSS. much alike, $\kappa\acute{\alpha}\mu\iota\lambda\omicron\varsigma$ here, and Aristoph. Vesp. Schol. 1030. should be read $\kappa\acute{\alpha}\beta\iota\lambda\omicron\varsigma$, a cable. This he appears to approve, and support. The word $\kappa\acute{\alpha}\beta\iota\lambda\omicron\varsigma$, however, does not occur in Scapula; not to observe, that the most ancient MSS. were in capital letters.

V. 26.—*this is impossible* ;] The whole passage is somewhat hyperbolic. How hard is it, says Christ, for a rich man to enter into the kingdom of heaven!—hard, but not impossible. Reason without the Gospel can persuade few to renounce their riches, but the promises of God in the Gospel have persuaded many. $\text{\textit{Ἀδύνατον}}$ is difficult, (as $\text{\textit{δύσκολον}}$ ver. 23. In the same sense Plato, $\text{\textit{ἀγαθὸν εἶναι διαφερόντως, καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον.}}$ Grotius.) and $\text{\textit{δύνατον}}$ is easy—rather than possible, and impossible. Le Clerc.

V. 26.—*with God all things are possible.*] So the O. Test. Gen. xviii. 14. whence Luke i. 37. Jer. xxxii. 17. Job xlii. 2. Thus also Homer, “ $\text{\textit{Θεοὶ δὲ τε πάντα δύνανται.}}$ ” and many of the Grecian poets. See the quotations in Grotius. God, by his grace, may even render the rich free from the contagion of riches, and possessing them as though they possessed them not. 1 Cor. vii. 31. Grotius.

V. 28.—*in the regeneration*] There are three opinions on this subject. That of Lightfoot, Grotius, and Hammond, that the regeneration refers to the first preaching of Christianity after the ascension. That of Whitby, that it refers to the full conversion of the Jews, after the destruction of Antichrist. And the more customary one of many of the Fathers, received by Le Clerc and Doddridge, that it relates to the final change and judgment at the end of the world.

Παλιγγενεσία, i. e. התקן Syr. the new age, is the reign of Christ commencing at his resurrection; of which St. Paul, 2 Cor. v. 17. "Behold all things are become new!" The Jews named this the future age; and the Son of man sitting on the throne of his glory is properly referred to this period in Scripture. That the term "regeneration" was taken in this sense by the Jews, may be seen in Josephus adv. Appion, lib. ii. and Philo L. de Caino. To judge, κρίνειν, is here no more than to preside over, (Judg. xii. 7. 1 Sam. viii. 5. Macknight.) So the Hebr. כסאות. The idea is taken from the φυλάρχαι, or ancient heads of the tribes, who sat near the throne, and assisted the king of Israel in his judgments. So Luke xxii. 29, 30. These seats are termed thrones in the Revelations, and probably Col. i. 16. Grotius.

Christ, in this passage, corrects the grosser ideas of the Jews respecting the regeneration, which they expected on the appearance of the Messiah. The words are taken from Dan. vii. 9, 10. which should be rendered "thrones are set up." The prophet refers to Christ's kingdom, after the four great monarchies. Thus Rev. c. iv. and v. and the thrones, c. xx. 4. prior to the last judgment. At the final judgment all stand before the judgment-seat, and there are no assessors, Matt. xxv. 32. 2 Cor. v. 10. &c. Here

are twelve thrones; and only the twelve tribes to be judged. It refers, therefore, to Christ's judgment at the entrance of his evangelical government. Ps. ii. 6. Matt. xxviii. 18. John v. 27. It is the judgment of Christ on the rebellious Jews. So c. xxiv. It cannot refer to the persons of the Apostles, for Judas was amongst them; it is meant of their doctrine, Rom. ii. 16. It follows, that the Gospel was preached to all the twelve tribes before the destruction of Jerusalem. Lightfoot. The Apostles were to be his ministers; next the Messiah in dignity and office; by whom he was to govern his Church. Macknight.

The *παλιγγενεσία* is the *μέλλων αἰών*, or, age to come, of Isaiah, beginning at the resurrection of Christ. Yet as the saints are to judge the world, 1 Cor. vi. 2, and Luke xxii. 30.; and in Mark x. 30. there is mention of the world to come; it will be most safe to interpret this judgment here, so as not to exclude that future dignity also. Hammond.

The above opinion of Lightfoot, Whitby states and illustrates; yet grants the *παλιγγενεσία* may refer to the consummation of the world, and "the new heavens and new earth." But he observes, that this regeneration or new birth is only that of the Church of Christ; that *ζωοποίησις*, or new life, when all Israel shall be saved; and the fulness of the Gentiles shall flow into it. For the twelve tribes of Israel are the only persons to be judged; which makes it probable, the passage may import, that, after the fall of Antichrist, the Apostles, not by a resurrection of their persons, but by a reviviscence of that Spirit which resided in them, and chiefly by the Gospel, shall rule these tribes. The Jews called all their returns from the captivity a *ζωοποίησις*, and *παλιγγενεσία*—therefore, more probably, this greater deliverance.

It cannot well be the final resurrection, for then there will be no assessors: and not the tribes of Israel

alone, but both Jew and Gentile are to be judged. Rom. ii. 16. Whitby ad loc. et addit. Doddridge finally insists, that Christ sitting on the throne of his glory, can only refer to his final judgment. Matt. xxv. 31, 32; and that the Apostles being spoken of collectively, it is no objection that Judas was one of the number. For Matthias filled his place, and was entitled to the promise, and no particular discrimination was necessary. Doddridge.—To this may be added from Le Clerc, that there is no proof that the *φυλάρχαι*, or heads of tribes, assisted the kings of Israel, or any mention of them in the Sacred History after the time of Moses in the camp of the Israelites. Num. c. i. ii. vii. &c. It may rather allude to the seats of the Sanhedrim. Le Clerc.

Of these opinions, that of Whitby may be well thought refined and visionary. The other two have each their difficulties. For instance, St. Paul himself seems to have looked towards a future judgment, 1 Cor. iv. 4. Rom. xiv. 10. (Gilpin.) Perhaps, with Hammond, the two opinions may be united. Or the passage may only express a distinguished pre-eminence in heaven, in a manner suitable to the present judaical ideas, and prepossessions of the apostles.

The Stoics had an idea of the renewal of the world, Philo de incorrup. Mundi, p. 728. M. Antoninus, lib. xi. § i. Euseb. Præp. Evang. xv. 19. Seneca. Quæst. Nat. lib. iii. c. ult. (Le Clerc.) but it does not seem, any more than the renovation of it, spoken of by Just. Martyr and Irenæus, applied to their millennium, (Whitby.) to have any connexion here.

V. 29.—*an hundredfold,*] “in this life with persecution,” Mark x. 30. i. e. shall receive more than they forfeit, in the affectionate support of all good Christians, the pleasures of a good conscience, the increase of grace, and God’s favour here, *attamen cum*

ærumnis, though it will be attended with persecution ; and in the end, everlasting life. So Origen. Respons. ad Orthod. Quæst. cx. and Theophylact. Of this the Apostle is an example, 2 Cor. vi. 8, 9, 10. "In this life," ἐν τῷ καιρῷ τούτῳ, destroys the vision of Irenæus, that it was to happen in the millennium. Grotius. So Whitby.

V. 30.—*many that are first*] These words plainly relate to the next chapter. This should have ended here. Δὲ is redundant, and γὰρ in the next verse shows the connexion. Le Clerc.

"Many that are first," i. e. the Jews, to whom the kingdom is first offered, shall be the last that shall partake of it ; and the Gentiles, to whom it was later offered, the first. Whitby Paraph. The lowest also of the Jews, publicans and sinners, shall be preferred to the self-righteous pharisees and heads of the nation. See Luke xiii. 28, 29, 30. Matt. viii. 11, 12. xxi. 31, 32. Luke vii. 29, 30. Grotius,

CHAPTER XX.

The parallel passages are : Matt. xx. 17—34. Mark x. 32—52. Also Matt. xx. 17—19. Luke xviii. 31—34. and Matt. xx. 29.—Luke xviii. 35—43.

V. 1.—*the kingdom of heaven is like*] The design of this parable is to illustrate the observation in the end of the preceding chapter. See note on ver. 16. *infra*.

V. 1.—*early in the morning*] ἄμα πρωῒ, i. e. literally, cum mane, cum primâ luce. Cicero. So Demosthenes, ἄμα τῇ ἡμέρᾳ. Beza.

V. 2.—*for a penny a day,*] The Talmudists, who were very exact, and had tracts on the payment and regulation of labourers, as Bava Mezra. c. vii. the tract of Maimonides on hiring, distinguished, amongst other things in their canons on rules, between being hired for a day, and for some hours; as in this parable. Lightfoot.

The Roman penny, or 7½d. was probably the usual price of a day's labour amongst the Jews; as Tacitus acquaints us, it was among the Romans; Denarius diurnum stipendium, Tacit. Ann. i. 17. Hence it is justly mentioned as a proof of scarcity, Rev. vi. 6. that a measure or choenix of wheat, the daily allowance for one man, about an English quart, was sold at that price. Doddridge.

V. 3.—*about the third hour,*] i. e. nine in the morning. Doddridge properly disapproves of the minute distinction made by Whitby of the several parts of this parable into the several stages of Christ's ministry; as, that the third hour was the first mission of the Apostles to preach to the Jews; the sixth, and ninth, their preaching to the Jews after the descent of the Holy Ghost; the eleventh hour, the calling of the Gentiles, &c. As to the burden and heat of the day, the Jews might apply it to their various sufferings for many ages in adhering to the worship of the true God: the earlier converts of the Gentiles had their share of any hardships after the preaching of the Gospel, 1 Thess. ii. 14. Doddridge.

V. 6.—*the eleventh hour*] So Plutarch, vita Crassi; et Appian Parthic. of Dejotarus, when founding a

city in extreme old age; Ὁ Βασιλεῦ, δωδεκάτης ὥρας οἰκοδεμεῖν ἀρχή. Grotius.

V. 8.—*beginning from the last*] This implies equality, as Acts viii. 10. ἀπὸ μικροῦ ἕως μεγάλου. Grotius. “When even was come,” Deut. xxiv. 15. Lev. xix. 13. Lightfoot.

V. 12.—*These last have wrought*] ἐποίησαν. Possibly ἐπόνησαν, have laboured, may be the true reading; but ἐποίησαν also signifies have wrought or laboured, as Ruth ii. 19. ποῦ ἐποίησας, LXX. “where hast thou wrought?” and twice again in the same verse.—In general, in the N. Test. when joined with the words denoting time, it is to be rendered by stay or spend. So Acts v. 34. xv. 33. xviii. 21, 23. xx. 3. (So Beza.) Hammond. The term is a Hebraism. So the Syriac rightly, ܦܠܓ, i. e. opus fecerant; as Terence expresses it. And thus the Hebrews use פלג et פלג. Comp. Exod. v. 9. Lev. xxiii. 7. Exod. xx. 9, 10. Grotius.

It is usual with the Hebrews to include the verbal noun in the preceding verb. Thus Ps. xiii. 3. Ne dormiam mortis, i. e. ne dormiam dormitionem mortis. So here ἔργον is understood. Beza. (i. e. as if it were, ἐποίησαν ποίημα.) For ποίημα also is a work; as Eccl. ii. 17. iv. 3. viii. 9. iii. 9. Whitby.

V. 12.—*have borne the burden*] have been for so many ages the sons of God, and the children of Abraham. Whitby.

V. 13.—*Friend,*] Ἐταῖρι. This term, addressed to slight acquaintance of the lower rank, occurs in Hippocrates and others. So c. xxii. 12. Hebr. ὑ. Grotius.

V. 15.—*thine eye evil*] An evil eye is, in the He-

brew, an expression descriptive of envy, (so Beza.) as βάσκανον ὀφθαλμὸν with the Greeks. Hence it implies also covetous, Prov. xxiii. 6. Tobit iv. 7, 16. Eccclus. xiv. 8, 9, 10. So the Latins, of the envious; dolere ei oculos ex alienis commodis. Grotius.

V. 15.—*because I am good?*] Ἀγαθὸς frequently in the N. Test. signifies bountiful or liberal; as, works of mercy, Acts ix. 36.—doing good, Matt. xii. 12.—good fruits, James iii. 17. Thus Gal. vi. 9. 2 Cor. ix. 8. belong to works of mercy. Thus Rom. v. 7. and Tit. ii. 5. where the elder women are to be ‘good,’ i. e. kind to their family. In the present passage it obviously means liberal; Christ rests the equality of the several payments on the liberality of God, ver. 15. It may however be supposed that the later labourers were more diligent, or laboured harder; and thus that many who did not support so long a trial as others, yet had as high degrees of will to this service. This idea Hammond endeavours to establish by a similar parable detailed in the Gemara, Ier. Cod. Berachoth. and given in Lightfoot, note ad ver. 1. But Le Clerc observes in general, that the Jewish writers came after the time of Christ, and more probably drew their parables from the Gospels. Le Clerc.

Ἀγαθὸς is liberal; so Eccclus. xxxv. 8. so עין רחב a liberal eye. See Buxtorf. It is not probable, considering the hatred the Jews bore to Christ, that they should imitate his parables. As he condescended to use their proverbs; and took part, it is said, of the Lord’s prayer from their forms; it is more likely that he might apply some of their parables to the spiritual matters of his kingdom. Whitby.

V. 16.—*many be called,*] The κλητοὶ or called, here, are the Jews who rejected the gospel when called to it; as those called to the marriage supper of the gospel, which yet was slighted by them, Luke

xiv. 18. The ἐκλεκτοὶ are the Jews, few in number, who embraced the call. The whole parable, see c. xix. 30. and this present verse, relates to the rejecting of the gospel by the Jews, and the acceptance of it by the Gentiles. Comp. Luke xiii. 28, 29, 30. It cannot relate to the rewards in the next life: as no murmuring, ver. 11. or envy, ver. 15. can take place there. But the preaching the gospel to the Gentiles is called a great mystery. Rom. xvi. 25. Eph. iii. 4. 1 Tim. iii. 16. So Acts xi. 19. x. 15. xi. 2, 3. xxii. 21, 22. 1 Thess. ii. 16. Rom. xi. 28. Hence the murmuring and evil eye. And most unjustly, says our Lord; as they had not the less share in the blessings of Abraham and the Messiah, from the Gentiles being admitted. Whitby.

V. 16.—*few are chosen.*] Grotius shows here, in a long and learned note, that κλητὸς, “the called,” is often applied to Christians under the idea of such as obeyed the call; so Rom. i. 6. 1 Cor. i. 1, 2, 24. Jude 1; and sometimes the two words, called and chosen, are thus used as synonymous, Rev. xvii. 14. Further; that especially ἐκλεκτὸς is applied to whatever is either valuable in itself, or held by another in high estimation; and thus to any set of people distinguished from others. Thus the Greeks express ἐκλεκτὸν by τὸ ἔκκριτον, τὸ ἐξαίρετον. Hence sometimes the whole nation of the Israelites, Ps. cv. 6.; and sometimes all Christians (see c. xxiv. 22. Grotius, and note on Mark xiii. 20. infra.); sometimes those of the Jewish nation distinguished for sanctity, or any office from God—as Moses, Ps. cvi. 23.—Saul, 2 Sam. xxi. 6.—David, Ps. lxxxix. 3.—sometimes Christians of real piety, Rom. xvi. 18. are so named. Grotius.

All the nation of the Israelites carried arms and were enrolled for service. Numb. i. 3, 22. When troops were formed; many were called or summoned,

and the most proper of these were selected. So the Romans, "delectum habere."—It is supposed by Fleury, Hist. of Israelites, p. 152. that this expression had its rise from the above practice. Or. Cust. ad loc.

In general; κλητοὶ usually signifies Christians, as in the O. Test. the LXX use the word καλέω to express God's calling the Hebrews to the knowledge of himself. Isa. xliii. 1. xlv. 3, 4. Le Clerc.

V. 19.—*and to crucify him:}]* This prediction is a strong instance of the spirit of prophecy exerted by our Lord. It was more probable that he should be privately slain, or stoned to death in a tumult. And when he was delivered back to the Jews by Pilate, with permission to judge him according to their law, it is wonderful he was not stoned. But all this was done that the Scriptures might be fulfilled. Dodridge.

V. 21.—*on thy right hand,}]* Alluding to the Ab Bethdin, or Father of the Court, who sat on the right hand of the Nasi, or President of the Sanhedrim; and to the Hacam, or Sage, who sat on the left. Lamy App. Bibl. b. i. c. xii. p. 201. 4to ed. To sit on the right and left hand is plainly to have the most eminent places of dignity; as the mother of Solomon, 1 Kings ii. 19, thus Ps. xlv. 9.; and with the Persians, the first seat after the king, Jos. Ant. lib. xi. c. 4. 1 Esdr. iii. 7. iv. 42. The mother of James and John might make this request on account of their alliance with Christ, and her constant attendance; also of the distinction shown to her children, as Matt. xvii. 1. Mark iii. 17. v. 37, &c. Whitby. This request of Salome seems to have arisen from the promise just made to the Apostles, of sitting on twelve thrones to judge the tribes of Israel. Grotius.

V. 22.—*Ye know not what ye ask.*] Ye know not the state of my kingdom, which will rather call you to sufferings, than to temporal advantages. Grotius. Whitby Paraph.

V. 22.—*Are ye able to drink of the cup*] The word cup usually signifies the portion of good or evil which befalls men. So the two cups of Jupiter. Hom. II. *Ω.* ver. 525. of which see Plutarc. *περὶ Φρυγῆς*, p. 600. C. So also Plautus, *Cas. act. v. sc. 2. ut senex hoc eodem poculo, quo ego bibo, biberet.* Of the use of this phrase see Taubman in Plautus Prudent. 3. 6. The cup of afflictions is frequent in the Scriptures, Ps. lxxv. 8. Isa. li. 17, 22. Jer. xxv. 15, 17, 18. Lam. iv. 21, &c. So the immersion in waters, or under floods, called here baptism. Ps. xlii. 7. lxi. 2. lxxxviii. 7. Cantic. viii. 7. Jer. xlvii. 2. Ezek. xxvi. 19. Dan. ix. 26. Jon. ii. 3. Luke xii. 50. Of this cup the apostle James drank when slain, Acts xii. 2. and St. John when cast into the furnace of oil (if authenticated), banished to Patmos, &c. Whitby. That St. John also was slain by the sword is asserted by Chrysostom, (followed as usual by Theophylact;) but, he is of too late an æra, especially as Justin Martyr, Irenæus, and Clemens have no such circumstance, and Origen and Tertullian reject it. Grotius.

V. 23.—*the baptism, &c.*] This does not allude to Christian baptism, but is a metaphor from the word *βαπτίζωμαι*, to be plunged or immersed in water, so that it is with great difficulty the person can extricate himself, Job ix. 31. It is frequent in Scripture. Ps. lxi. 2, 15, 16. cxxiv. 4. cxliv. 7. Beza. Le Clerc.

V. 23.—*not mine to give, but—for whom*] ἀλλὰ, here, as in other places, is for εἰ μὴ, thus Matt. xvii. 8.: εἰ μὴ is expressed Mark ix. 8. by ἀλλὰ. “not mine to give, unless for whom it is prepared, &c.” Grotius.

V. 23.—*for whom it is prepared*] This argues no defect in the power of Christ; compare Luke xxii. 29. Rev. iii. 21. 1 Cor. xii. 5. but only a perfect conformity to his Father's will. Whitby.

V. 25.—*Ye know that the princes*] This appears to be introduced by Christ to alleviate the envy rising against the sons of Zebedee amongst the other apostles, by showing that sufferings and death attended the chief in his kingdom. Grotius.—that they were to exercise the greatest services, and be ministers for the good of others. Whitby.—and to regard each other as brethren and equals. Doddridge.

On Christians exercising civil dominion, see Whitby ad loc.

V. 25.—*they that are great*] καὶ οἱ μέγαλοι, exercise authority, αὐτῶν, upon them. Grotius would refer this last αὐτῶν, not to the Gentiles, but to the οἱ ἄρχοντες, the kings or princes, and suppose that οἱ μέγαλοι, expressive of the Roman emperor or Persian king, had a superior jurisdiction over the kings and princes under their dominion. Grotius.

V. 28.—*his life a ransom for many.*] Grotius, observing that πολλοὶ is occasionally used for all, yet would here limit the sense of it to many, i. e. to those who should believe in Christ; and who are named many here, as רַבִּים, in Dan. ix. 27. to express, that not only the Jews, but the Gentiles also, should be of that number. He apprehends this text refers to the prophecy, Isa. liii. 10, 11. that when he had “become ~~ὄν~~,” here rightly λύτρον, “an offering for sin, he should justify many, and bear their iniquities.” So John xi. 51, 52. and thus Heb. ix. 28. Grotius.

But Whitby insists, that πολλοὶ here undoubtedly signifies all, and also c. xxvi. 28. and Heb. ix. 28.; as may be clearly seen by comparing Dan. xii. 2. with

John v. 28, 29. and Rom. v. 15. with 1 Cor. xv. 22. and Rom. v. 19. with ver. 12. Whitby.

Further; Grotius fully states, that a piacular sacrifice, Hebr. צִדְוֹן. LXX, *περὶ ἁμαρτίας*, or *ἱλαστικόν*, is rightly named *λύτρον*. For לִבְרַח, which is properly *λύτρον*, is also taken in that sense, Lev. x. 17. and rendered by the LXX *πενικάρμα*. And these piacular victims luebant poenas peccatorum: hence they were named in Latin lustrales; for *λύτρον* is *lustrum*—and thus Ennius, for *Ἑκτορος λύτρον*, wrote *Hectoris lustra*: and throughout the Scriptures we find *καθαρισμὸν*, *ἱλασμὸν*, *λύτρον*, used as synonymous. The ancient Hebrews called the Messiah לִבְרַח שֶׁנָּה, *ἄνδρα λύτρον*. And Daniel saith, the Messiah was to come, וַיַּעַל לִבְרַח, “to make reconciliation for iniquity.” Dan. ix. 24. Grotius.

Again; in the phrase *ἀντὶ πολλῶν*, *ἀντὶ* not only signifies for the good or advantage, but in the stead of others. So, both the Heathens and Christians used the word *ἀντί*. Thus Alcestis said to Admetus,

Ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
Ψυχῆς καταστήσασα φῶς τοῦ εἰσορᾶν,
Θνήσκω ————— ὑπὲρ σεθεν.

Ego te honore afficiens, et pro meâ
Animâ constituens te, ut hanc lucem aspicias,
Merior nunc pro te. ———

The Heathens, both of this early age, and in later times, had an idea of a person's avoiding death if another submitted in his place. Aristides, contemporary with the Emp. Adrian, in *Sacrarium V.* speaking of an oracular response founded on this idea, uses the same word, *ψυχὴν ἀντὶ ψυχῆς ἀντέδωκε*. See more examples in Is. Casaubon. ad Sueton. Caligul. c. xiv. et in Adrianum Spartiani. et Claud. Salma-

sium. These persons were named ἀντίψυχοι: which word is often used by Ignatius in his Epistles; see Pearson's Vindic. Ignat. pars ii. c. xv. Le Clerc.

Add from Whitby; That Christ suffered in our stead, or gave his life instead of our lives, obnoxious to death, "the wages of sin," see largely proved in Whitby's note on 1 Tim. ii. 6. "He gave his life ἀντίλυτρον ὑπὲρ πάντων, a ransom for all." Other Jewish and Heathen authors have the like expressions; as Joshua ii. 14. LXX, ἡ ψυχὴ ἡμῶν ἀντὶ ἡμῶν. So Eleazar, in Josephus L. de Maccab. p. 1090. C. ed. 1691, when dying, saith—that God would accept his soul for theirs, ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν. Thus Alcestis to Admetus, ubi supra. And Porphyry from Asclepiades (de Abst. lib. iv. sect. 15.) speaking of the first sacrifices: "They sometimes required ψυχὴν ἀντὶ ψυχῆς, life for life." See more of this in Outram de Sacrif. lib. i. c. xxii. and in Pearson, Vind. ubi supra. It is plain it was the constant opinion both of Jews and Heathens, that their particular victims were λύτρα, and ἀντίλυτρα, ransoms for the life of the sinner. Our Lord therefore clearly meant, and was understood by them, that he gave his life instead of the lives of others. Eph. v. 2. Heb. ix. 14. He paid the price of our redemption to God. Whitby.

V. 30.—*two blind men*] Mark x. 46. and Luke xviii. 35. mention only one; but he, named Bartimeus, might be the more known, or of better rank. This incident is here, and in Mark, said to take place as "they came forth out of Jericho," ἐκπορευομένων—but in St. Luke, "as he drew near to it:" but ἐγγίζειν often implies no more than being at a small distance from the place. So Luke xix. 29. "drawing near to Bethphage and Bethany." Yet he had already passed through Bethany. Grotius. Add; as this

sense of *ἐγγύς* has been doubted, Luke x. 9. xviii. 40. Rom. xiii. 12. and the LXX, Isa. l. 8. Jer. xxiii. 23. Lightfoot, Harm. N. T. sect. lxix. thought that he cured one blind man as he entered in, and another as he returned from Jericho. But this is improbable; especially as the multitude rebuked Bartimeus for his importunity; which, if a similar cure had been so recently wrought, they would not surely have done. Doddridge.

Others, as Calvin, conjecture, that he passed by the blind man on his entrance into the city, to try his faith; but on his return cured him, and another who had then joined him. Calv. Harm. Evang. And yet again others, that there were two, an old and a new town of the name of Jericho, near to each other: far between the destruction of Jericho, Joshua vi. 24. and its rebuilding, 1 Kings xvi. 34. Jericho is mentioned, Judg. iii. 18. 2 Sam. x. 5. Macknight. But these suppositions seem unnecessary.

CHAPTER XXI.

The parallel passages are: Matt. xxi. 1—46. Mark xi. 1, to xii. 12. Luke xix. 29, to xx. 19.

V. 2.—*village over against you,*] two miles from the Mount of Olives, towards the south. Arab. Geograph. Clim. iii. ar. v. Boch. Hieroz. lib. ii. c. 17. col. 210. Whitby. Bethphage, adjoining to Bethany, was a little village of the priests in Mount Olivet. St. Jerom. Whitby on Mark xi. 1.

V. 4.—*that it might be fulfilled*] Our Lord rode on an ass into Jerusalem, chiefly that he might awaken

the attention of the Jews to the proofs of his divine mission, and to the prophecies. Zech. ix. 9. and that this prophecy of Zechariah might not remain unaccomplished. Le Clerc.

V. 5.—*an ass, and a colt*] See John xii. 15. This *καὶ* probably here signifies “id est,” “that is,” as Vau often does. See note on Col. i. 2. The ancient Jews apply the prophecy in Zechariah to the Messiah. So Midras Coheleth in Eccl. i. 9. “Our last Redeemer shall resemble the first, (Moses.) Exod. iv. 20. for of the last it is said, in Zech. ix. 9. He is poor, and sitting upon an ass.” So Talmud Sanhedr. c. ii. p. 98. See more in Bochart Hieroz. lib. ii. c. 17. col. 213, 214. Hence St. Chrysostom urges, that Jesus was their true Messiah, as no other came thus to them. Whitby.

V. 5. *tell ye—*] from Isa. lxii. 11. Zech. ix. 9.

V. 7.—*and put on them their clothes,*] “on the colt,” Mark xi. 2. Luke xix. 30. *αὐτῶν*, “them,” seems to be used somewhat incorrectly, *ἄκυρον*, for *αὐτοῦ*, or *ὁναρίου*. Le Clerc.

V. 8.—*spread their garments*] The strewing of clothes, flowers, or branches before great men was a usual ceremony. So myrtle branches before Xerxes passing the Hellespont. Herodotus, lib. vii. c. 56.—Garments of the soldiers before Cato. Plutarch. in Cat. min.—So 2 Kings ix. 13. before Jehu. Whitby.—Boughs and hymns were also usual among the Grecians on any time of festivity. Clemens ex Orpheo.—So Athenian feasts named *τὰ ὁσχοφόρια*. Grotius.

V. 9.—*Hosanna*] The word Hosanna is contracted from *הוֹשַׁע נָשׁוּא*, *σῶσον δὲ*, Save, I beseech thee! A form of acclamation which the Jews used at their Feast of

Tabernacles, carrying boughs in their hands, Neh. viii. 15. and also on any unusual and great occasion of rejoicing, 1 Macc. xiii. 51. 2 Macc. x. 7. So Rev. vii. 9. From this connexion, Elias Levita in Thisbi tells us, the boughs themselves were sometimes named Hosannas. By this ceremony, therefore, with strewing garments as in David's coronation, Ps. cxviii. 25. "Save now, I beseech thee!" i. e. Hosanna, O Lord! Ps. xx. 9. the people acknowledged Jesus to be the Messiah, or Shiloh, whom they expected: "He that cometh," or was sent, of God. In all their festal ceremonies the Jews held, and yet hold, that they not only celebrate the deliverance from Egypt, but their hopes in the advent of the Messiah. And this they particularly express in the present celebration of the Feast of Tabernacles. (Grotius.) Hosannah "in the highest," signifies, in the heavens. Compare Ps. cxlviii. 1. with Luke xix. 38. "Peace in heaven, and glory in the highest!" i. e. Glory and praise in heaven to him who hath reconciled heaven and earth! Hammond. Whitby.

V. 12.—*into the temple of God, and cast out, &c.* i. e. into the courts of the temple, εἰς ἱερόν, chiefly the court of the Gentiles—not by any means into the temple itself, εἰς ναόν. The purchasing of sacrifices at Jerusalem was allowed, Deut. xiv. 24. Grotius. Whitby. See note on Mark xi. 17. infra.

V. 12.—*of the money-changers,* κολλυβιστῶν. This word, as τραπέζιται, c. xxv. 27. and κερματισταί, John ii. 14. is used in the sense of δανεισταί, they who make profit by the exchange of money. They supplied the Jews, who came from distant parts of Judea, and other parts of the Roman empire, with money, to be received back at their respective homes, (or which they had paid before they began their jour-

ney. Whitby.) Or perhaps also they exchanged foreign coins for those current at Jerusalem. So in Themistocles's Epistles, Philostephanus is called χρυσαιβός, and is said to be one that made gain by the returning of money; τῇ τοῦ τραπεζίτου ἐργασία χρώμενον. Hammond. Κόλλυβος is exchange of money; ἀλλαγή ἀργυρίου. Pollux vii. 33. Thus Cicero in Verrina, iii. 78. deductionem pro collybo, detrimenti in collybo. Grotius.

Otherwise: The Talmud and Maimonides acquaint us, that the half-shekel paid yearly to the Temple by all the Jews, Exod. xxx. 15. was collected there with great exactness in the month Adar; and that on changing the shekels and other money into half-shekels for that purpose, the money-changers exacted a small stated fee, or payment, called Kolbon, (Κόλλυβος.) It was the tables on which they trafficked for this unholy gain which Christ overturned. Maimon. Shekalim, c. i. 2. Talm. Shekal. c. i. Light-foot.

The doves were for offerings made by the poor; as Luke ii. 24. Lev. v. 7. Grotius.

V. 13.—*the house of prayer*;] Isa. lvi. 7. become a den of robbers, Jer. vii. 11. Whitby. Not of absolute robbers; but of those who made a scandalous profit by merchandize. So John ii. 16. it is αἶμας ἀμπορίου, a house of merchandize. See Fuller's Miscell. lib. 4. p. 6. Hammond.

V. 16.—*thou hast perfected praise?*] from Ps. viii. 2. Hebr. "thou hast founded or constituted strength." The Evangelist takes the LXX translation; but this is the force of the words. The hosannas of the children were a testimony of his mission and divinity; thus constituting a strong and glorious effect by

weak means : or it was perfecting, i. e. compacting, putting together, a song of praise as a testimony of him. Hammond.

Christ does not cite these words as a prediction of the things here done to him : he only accommodates or applies what is said in the Psalms to this action. As David, on the conquest of Goliath, was praised by songs of triumph, 1 Sam. xviii. 6. ; so the multitudes may reasonably praise the conqueror of Satan the great enemy of mankind. Luke i. 68, 74. Whitby.

V. 17.—*went out of the city*] To withdraw from the multitudes, and to show that he did not affect the regal government. Grotius.

V. 17.—*lodged there.*] ἡυλίσθη. By this word the Greeks express ἡ, pernoctare : properly it means to remain sub dio, in the open air, as Luke xxi. 37. Grotius.

V. 21.—*unto this mountain,*] To root up mountains, is a phrase to express the performing of the most difficult things. The Jews say of their doctors, who are able to solve the most intricate questions : “ He is a rooter up of mountains.” Lightfoot. Διακριθῆναι is ‘to discriminate’; see note on Rom. xiv. 23. If you have a faith, that makes you not doubt, or put a difference between the things you can, and cannot do, you shall perform the most difficult things. It is only, it should seem, a kind of metaphor ; as in Luke xvii. 6. it is a sycamore tree. It must be restrained to the age of the Apostles, as an extraordinary gift ; for in Mark xi. 23. it is called, “ a faith of God,” meaning either the greatest faith, as the phrase is used Jon. iii. 9. Acts vii. 30. Gen. xxx. 8. Ps. xxxvi. 6. lxxx. 10. ; or, faith in God’s extraordinary assistance. Whitby ad loc. et addit. on ver. 23. Πίστις Θεοῦ, is

properly, εἰς τὸν Θεόν, "faith in God." Thus in Cicero, generis fiducia vestri;—fiducia artis nostræ. So Acts iii. 16. Gal. ii. 20. Grotius on Mar. xi. 22.

V. 23.—*the chief priests and the elders of the people*] These, with the scribes or lawyers, as their counsellors or assistants, compose the great Sanhedrim; whose office it was to enquire and distinguish the true from the false prophets.

V. 23.—*By what authority*] They were irritated by the expulsion of the money-changers from the Temple. To teach in the Temple probably required authority from the Sanhedrim. That it chiefly referred to his public teaching, appears from Luke xx. 1, 2. Grotius. It related also plainly to his other exertions.

V. 25. *The baptism of John,*] It is your office to determine on the true or false prophets: How did you determine on John's mission? If you grant the reality of his, mine is connected with and superior to it. If you are not able to judge of his, you are not competent to examine mine. Grotius. Macknight.

V. 26.—*all hold John as a prophet.*] insomuch that the defeat of Herod's army was esteemed by the Jews a judgment for the death of John the baptist. Jos. Ant. xviii. 7.

V. 33.—*planted a vineyard,*] God's vineyard in the Prophets is usually the Jewish nation. Here it is the Law, or the nation in its spiritual capacity; committed to husbandmen, or to their scribes and elders; to produce the fruits of righteousness, a ready acceptance of the Messiah. The servants are prophets. Grotius. Whitby. Macknight.

V. 35.—*beat one,*] This may refer to Jeremiah ; as, “they killed another,” to Isaiah ; “stoned another,” to Zechariah the son of Jehoiada. See Acts vii. 52. Heb. xi. 37. 2 Kings xxi. 10, 16. Jer. xliv. 4. 2 Chron. xxxvi. 16. Neh. ix. 26. Grotius. “Four kinds of death are delivered to the Sanhedrim—Stoning, burning, killing, and strangling.” Sanhedr. c. 7. hal. 1. Lightfoot.

V. 39.—*cast him out of the vineyard,*] Properly only a circumstance in the description. Yet Christ was cast out of the synagogue as a profane person, and delivered to and executed by the Romans, a Heathen nation, without the walls of the city. Grotius.

V. 41.—*miserably destroy*] κακούς κακῶς ἀπολείσει, rather proverbial ; an elegant Greek expression. Arist. in Pluto. ἀπό σ' ὀλῶ κακὸν κακῶς. Grotius. Le Clerc.

V. 42.—*The stone which the builders rejected,*] Psalm cxviii. 22. In the psalm it is first applied by David to himself, as being first rejected and despised by Saul and the chief of Israel, and then raised to the throne. Then, in a much higher and sublimer sense, it applies to Christ, and to the rejection of him by the elders and rulers. Hammond Paraph. It has been supposed to allude to the junction of the Jews and Gentiles, compacted at this angle as it were by Christ. But, as it is said to be fulfilled by St. Peter, Acts iv. 11. before the calling of the Gentiles, it indicates probably only the strength of a corner-stone in supporting the edifice. So the chiefs of the people are named אֲבִיבִים. Hebr. γωνίας by the Hellenists. (See Taylor's Concord. ad voc. Π.) as 1 Sam. xiv. 38. LXX, πᾶσας τὰς γωνίας τοῦ Ἰσραὴλ, all the chief of the people. Grotius.

V. 42.—*this is the Lord's doing,*] “*This,*” αὐτή, for τοῦτο, both here, and Ps. cxviii. 23. LXX. the feminine for the neuter, because the Hebrew is in the feminine, הָיָה. So Ps. xxvii. 4. the Greek hath μίαν for ἓν, “one thing have I asked;” because the Heb. הָיָה is feminine. Beza. Grotius. Hammond.

V. 44.—*will grind him to powder.*] λικμᾶν: rather shall *thresh in pieces*, in allusion to c. iii. 12. and to the prophets of the O. Test. who frequently use the metaphor. So we have the word in Dan. ii. 44. λεπτονεῖ καὶ λικμήσει, he shall beat small and break into chaff all the kingdoms. It seems to apply here to the wretched condition of the Jews, who resist Christ; that Christ shall come upon them in the destruction of Jerusalem, and separate the straw from the wheat, the multitude of obstinate and obdurate from the few sound believers amongst them. Hammond. (All this is in great measure refined and visionary.) When a criminal was stoned to death, they threw him headlong from an eminence or pillar in such a manner as to dash him against some great stone; and if this did not dispatch him, they threw another upon him, thereby to crush him to pieces. To this Christ here alludes. Lamy App. Bibl. b. i. c. xii. p. 215. Lightfoot.

V. 44.—*broken:*] The LXX sometimes render the Hebr. שָׁבַע by πατάσσειν, or παῖειν, as Dent. xxxii. 39. Job v. 18. sometimes by θλάν or συνθλάν, as 2 Sam. xxii. 39. Grotius.—“grind in powder.” ὀτῆ is properly λικμᾶν, is thus translated, Zech. i. 19. by συντρίβειν, Isa. xxx. 14. Jer. xix. 11. sometimes by λεπτόμειν, as Ps. xviii. 42. Grotius.

CHAPTER XXII.

The parallel passages are: Matt. xxii. 15—46. Mark xii. 18—37. Luke xx. 20—44.

V. 2.—*is like unto a certain king,*] The dispensation of providence respecting the kingdom of heaven may be compared to the conduct of a certain king ;—so c. xviii. 28. xx. 1. Le Clerc.

V. 2.—*a marriage*] γάμος. As the Hebrew ΠΛῠῶ is convivium, any feast, Michaelis would conclude that γάμος here might also import a feast in general, and not a marriage. But Mr. Marsh clearly shows that when ΠΛῠῶ is rendered γάμος by the LXX, which is only three times out of the forty-eight in which it occurs in the O. Test. it always signifies a marriage-feast, as Gen. xxix. 22. Esth. ii. 18. or a feast held in consequence of a marriage, Esth. ix. 22. Michaelis, part i. c. iv. sect. vii. vol. i. p. 146. and Marsh's note ad loc.

V. 2.—*made a marriage*] Γάμος and γάμοι signify here, and John ii. a marriage-feast. So Hom. Odyss. A. 224. Εἰλακί'ν ἢ γάμος— and Odyss. A. v. 415.

^αΗ γάμω, ἢ ἐράνω, ἢ εἰλακίῃ τεβαλύη where Eustathius remarks, these are three several species of feasts. The ἔνδυμα γάμου signifies the garment customary at such feasts: a better sort of array. The Ancients called them vestes discubitoria, and vestimenta triclinaria, and in Xiphilin. Vita Hadrian. στολὴ δειπνίτης, the festival garment. Hammond ad loc. et not. ad c. ix. 15. Yet men poorly dressed were sometimes admitted to feasts, as, pertusâ lænâ, Juv. Sat. v. 131. Of these festival garments, see Oct. Ferrarius de re vest. pars ii. lib. i. c. ix. et xi. Le Clerc.

V. 8.—*his servants*] i. e. the apostles and seventy disciples, Matt. x. 5, 6. Luke ix. 2. x. 1. Not the

prophets, as supposed by all the Ancients: for this kingdom of heaven, and marriage, referred to Christ; and the servants, ver. 4. i. e. the apostles, and teachers after the descent of the Holy Spirit, were sent to the same persons already bidden. Whitby.

V. 3.—*to call them that were bidden*] It was customary to call them a second time. So Josephus, *Ant.* xi. in the history of Esther. Grotius. Note on Luke xiv. 17.

V. 4.—*are killed*,] Θύειν is strictly to kill for sacrifice; thence applied to other uses, as even in the worst sense, to kill or slay, John x. 10. Grotius.

V. 7.—*sent forth his armies*,] This was accomplished by the Roman army in the destruction of Jerusalem; which may with propriety be called the army of God, as fulfilling his will; and as the Median army, Isa. xiii. 4, 5. is so called. Le Clerc. So Whitby. The armies of God are his angels, by whose ministry he acts, 1 Kings xxii. 19. Luke ii. 13.: they distribute his judgments; and brought them, i. e. famine and pestilence and war, by the Romans, on Jerusalem. Grotius.

V. 9.—*into the highways*;] Διέξοδοι are תוצאות העיר the ways leading out of the city. So Aquila, Symmachus, and Theodotion interpret Ezek. xlviii. 30. Grotius. The Rabbins say, "The travellers come in and sit down on benches and chairs," Ba. Beracoth. The gloss is: it was customary among rich men to invite travellers to feasts. Lightfoot. See n. on Luke xiv. 13. *infra*.

V. 9.—*into the highways*;] to those of the dispersion of the Jews. So Acts xiii. 45, 46. xviii. 6. xxviii. 28. and afterwards to the Gentiles—those who were without the covenant of Abraham. Whitby.

V. 10.—*both bad and good* :] Christ intimates that the bad as well as the good should compose the Church, as they are in the world, even from the beginning, which also appears by two parables, c. xiii. Le Clerc.

V. 11.—*when the king came in*] This must refer to the day of judgment; as it is only at that period that God separates the bad from the good. See the parables of the sower, and of the net of fishes, c. xiii. Le Clerc.

V. 11.—*had not on a wedding garment* :] Aristophanes in Avibus uses *γαμικὴν χλαίδα*. This garment is the walking worthy of our vocation, Eph. iv. 1. 2 Pet. i. 10. Thus fine linen, or the marriage garment of the Revelations (xix. 8.) is explained by the righteousness of the saints; as Luke i. 6. Rom. ii. 26. So the garments, Rev. iii. 18. Thus all the ancients. So the same metaphor, to put on garments, is used Col. iii. 12. Grotius. Not having a wedding garment, is the not having the virtues that belong to a Christian life. See Rev. vii. 13, 14. Men of all dispositions might become Christians, but none could expect a reward at the last day who had not reformed their lives by the Christian precepts. Le Clerc. It is understood, with respect to the wrath of the king, that a garment had been presented to the man, and been rejected by him. Or, as it is stated from Calvin by Doddridge: God requires holiness in order to receiving the benefits of the gospel. This the Holy Spirit works in us; and therefore God may justly punish the (rejection or) neglect of so great a favour. (Here it should seem a free agency, as far as a power of rejection is allowed to mankind. But such a power of rejection includes a power of acceptance.)

Whitby is very singular in his exposition of this text. Faith, he observes, cannot be the wedding

garment; as coming to the supper imports believing. This man must rather mean the false brethren of the Jews, who, Phil. i. 15. endeavoured to retain the observation of the law of Moses; and by this subverted men's souls. Acts xv. 1, 24. Gal. ii. 21. v. 14. iv. 11. 2 Cor. xi. 15. This man must represent the Jews: compare ver. 13. with c. viii. 12. Luke xiii. 28. also ver. 14. with c. xx. 16. also as this chapter connects ver. 1. with the preceding, where Christ says, the kingdom shall be taken from the Jews. See Matt. xxiv. 10, 11, 12. Whitby.

V. 14.—*many are called,*] This referred, c. xx. 16. to the Jews; here it relates also to the Gentiles, and imports, that many shall be admitted to the Christian religion, but few into the kingdom of heaven. Taking the whole together, God will offer his religion to many of the Jews, and of the Gentiles, who will reject it; and of those in general who receive it, few will be deemed worthy disciples. Le Clerc.

Otherwise: Theophylact, Grotius, Whitby, confine this to the Jews. This *γνώμη* relates, says Grotius, to the Jews: it was more obscurely given above at c. xx. 16. here it is placed in the clearest light. All the Jews were called: some rejected the call; others persecuted the believers; others, believing, fell from the faith on interested motives; a small remnant remained who were worthy of the gifts of the Holy Spirit, and became true believers. Grotius.

V. 16.—*with the Herodians,*] The Herodians are so little known, being slightly mentioned in the Gospels, Mark iii. 6. viii. 15. xii. 13. and not appearing in Josephus, that the best critics disagree in their conjectures. Scaliger, for instance, Grotius, Basnage, and Calmet, have each taken a different

ground; and all distinct from the general opinion, that they were a branch of the Sadducees attached to Herod.

Scaliger (*Animadver. ad Euseb. Chron. No. 1882*) and Casaubon (*Proleg. in Exerc. Baronii*) apprehend they were a society, or sodality, formed in honour of Herod; resembling the *Sodales Augustales, Adrianales, Antonini*, instituted in honour of those princes. But the sodality of Augustus was the earliest amongst the Romans, and Herod died long before Augustus; so that no imitation could take place at his death of this Roman custom.

Some others have supposed the Herodians to have only been those courtiers and soldiers of Herod who willingly paid the Roman tribute. But it is agreed that the leaven of Herod must have had respect, like that of the Pharisees, to religious doctrines.

It is a nicer question, whether this leaven be the same as that of the Sadducees. Basnage and Calmet contend it is not; from the Sadducees coming to Christ as a distinct body on the same day, c. xxii. 16, 23. Most other critics conclude that it is; from Matt. xvi. 6. where the leaven of the Sadducees is in Mark viii. 15. the leaven of Herod: and the Sadducees, who occur c. xxii. 23. are supposed to be that part of the sect who were advocates for the Jewish independence, and averse to Herod. (Mac-knight.) It is made another question, if the Herodians in our present text were, with the Pharisees, adverse to the payment of the tribute; or were friends to that measure, who, if Christ had inclined to the sentiments of the Pharisees, might have accused him before the Roman governor. Scarcely two critics think alike on these points, which of course occasions much intricacy.

Grotius maintains, that the Herodians agreed with the Pharisees in disapproving of the tribute. He

adopts the opinion of the ancient Fathers, who inform us that some of the Jews, to flatter Herod, pretended that, as he was a stranger, not of the line of Judah, the sceptre was departing from Judah, and that Herod was the Messiah. So Epiphanius (yet misapplying it, says Grotius, to Herod Antipas), Tertullian, Chrysostom ad Marc. xii. Theophylact, and Jerom Dial. contr. Luciferian. though on this text he rejects that opinion. Grotius further refers to the Scholiast on Persius, Sat. v. 180. and thinks that, at least to some of the Sadducees, who denying a future state were wholly devoted to temporal grandeur, the splendour of Herod's kingdom, contrasted with their captivity and other former calamities, might suggest such an idea: yet, continues he, the same Herodians, who favoured Herod the great, when apparently zealous for the law, and sedulously excusing his innovations in it to the Jews, might be adverse to the Romans and their tribute under Herod Antipas, on seeing Jerusalem and Judea become a Roman province.

Basnage also adopts the opinion of the Fathers; only he contends, that Herod having been then dead thirty years, and, though splendid in his life, much hated after his decease; it is more probable, and thus really Epiphanius, that the flattery was bestowed on, and accepted by, Herod Antipas, who was then living: a politic prince, called by our Lord, "that fox," and meditating great designs; in league with Sejanus against Tiberius, collecting arms for sixty thousand men for some unknown project, and peculiarly anxious to become "King of the Jews." His sudden disgrace caused the sect to vanish, and to escape the notice of Josephus. The passage in Persius, he apprehends, does not apply. It may relate to the birth-day of the first Herod Agrippa. See his reasons ad loc. The Herodians then, according to Basnage,

favoured the payment of the tribute.—Note ; Herod the great might be thus flattered ; but that neither he nor the nation really cherished that opinion, appears from the Scriptures, Matt. ii. 1—4. Doddridge, sect. 50. n. f.

Calmet, on the contrary, is singular in asserting, that these were the Gaulonites, or the followers of Judas of Galilee, who were confessedly Pharisees ; and this chiefly, as forming a sect in the time of Christ, and being distinguished as such in Josephus, Ant. xviii. 1, 2. B. J. ii. 12. and as being peculiarly averse to the Roman taxes.

Prideaux again approaches the general opinion ; and supposes them to have been a religious sect favouring Herod, both as to the tribute, and in his compliance with the Romans in many heathen usages. See his erection of a golden eagle over the gate of the temple, in Josephus, Ant. xvii. 8. As Christ did not censure the payment to Cæsar, the leaven must have referred to the heathen worship. Many of the Sadducees, he adds, denying a future state, were likely to become Herodians.

Such a religious sect, however, not appearing in Josephus ; Lightfoot, Whitby, Le Clerc and others rather esteem them to have been those Sadducees who favoured Herod and his family. The Jewish authors say, “ Hillel and Menahem were heads of the council. But Menahem withdrew, with eighty men (of distinction) bravely clad, into the family of Herod.” Jachaim, fol. 19. 1. Such as these were Herodians. Herod himself was a Sadducee ; but, as far as appears, not at the head of any religious sect of his own. (Le Clerc.) The leaven of the Sadducees therefore was the leaven of Herod. They reciprocally supported his kingdom, and he their doctrine.—Note ; Menahem, the foster brother of Herod the tetrarch, Acts xiii. 1. reminds one of this Menahem. Lightfoot.

Thus Hammond—There might be a political party named Herodians; but in the N. Test. they are chiefly to be regarded as Sadducees in their religious tenets. So Whitby; adding, that the Sadducees generally supported the payment of tribute to Cæsar, the Pharisees opposed it. Yet more; the brothers Hyrcanus and Aristobulus, descendants of the Macca-bees, each laid claim to the kingdom. Hyrcanus called in the aid of Pompey the great: hence his party became devoted to the Romans. This Hyrcanus, who joined the Romans, became a Sadducee. Jos. Ant. xiv. 10. Macknight.

Other opinions, but frivolous and unimportant, may be found in Calmet. The last recited is the best founded, and most approved; unless that of Basnage be allowed any share of notice. See Grotius, ad loc. et ad c. xvi. 6. Basnage, H. Jews. b. ii. c. xiv. p. 138. Calmet Dict. voc. Herodiens. Prideaux, Ann. 107. par. ii. b. v. Lightfoot ad loc. et Har. Ev. Hammond. Whitby ad Mar. viii. 15. Le Clerc ad Matt. xvi. 6. Macknight, vol. i. p. 105. Disc. 1. on the Jewish Sects.

V. 16.—*neither carest thou*] for the person; *πρόσωπον*—Thou hast no improper respect or fear of Cæsar or Pilate. The Hellenists, after the Hebrews, use *πρόσωπον* in that sense of influence on others. Hence *προσωπολήπτης* and *—τεῖν*. Grotius.

V. 17—*to give tribute*] A capitation or poll-tax to the Romans; very different from the *δίδραχμον* or half-shekel paid to the Temple. The word census, and also *φόρον*, as in St. Luke, imports a tax on land or on persons; *τέλος*, on merchandize: so the Greek grammarians and Strabo: they are thus distinguished by St. Paul, Rom. xiii. 7. The Syriac rightly translates *φόρον* in St. Luke, *ܢܫܝܬܐ*, argentum capitationis. That the Roman provinces, not enjoying the privileges peculiar to Italy, were subject to a capita-

tion tax, appears from Just. Pandect. tit. De censibus. So Panegy. in laud. Constantin. "septem millia capitum remisisti, quartam amplius partem nostrorum censuum." Thus Ammian. de Juliano Cæs. of Gaul. So Tertullian—capita stipendio censa. Thus Ulpian. lege iii. D. De censibus. In Syriis—tributo capitis obligantur. Grotius ad loc. and note in Luke xx. 22. Syria was the same or the adjoining province.

V. 18.—*ye hypocrites?*] truly ὑποκριταί. Luke xx. 20. ὑποκρινομένους, insidiously pretending to be just; δίκαιους, strict in the law; or as ἀγίους, of a tender conscience; yet in truth seeking an accusation to betray him. Whitby. Grotius ad Luc. xx. 20.

V. 20.—*Whose is this image?*] Christ answers from their own schools, who held that, "wherever the money of a king is current, he is lord." Maim. on Gæzelah. c. 5. So they say, that David reproaching Abigail, that her husband vilified his kingdom, though anointed by Samuel; her answer was, "Art thou yet a king? the money of my lord, Saul, is yet current." Lightfoot. So Whitby.

V. 20.—*and superscription?*] The denarius paid by the Jews as tribute money, says Adolphus Occo, had round the head of Cæsar this inscription: Καῖσαρ Αὔγουστ. Ἰουδαίας ἐαλωκυίας. Cæsar Augustus, Judæa being subdued.—But it might have been a denarius of Tiberius without this inscription. Hammond. Le Clerc. He requested a specimen of the money; it does not follow that it was the exact sum paid for each head. Grotius.

V. 21.—*Render therefore unto Cæsar*] Cæsar is your prince, and may demand his tribute; your religion properly and solely belongs to God. Le Clerc.

Christ does not leave the matter of right unde-

cided ; but plainly intimates that it belonged to *Cæsar*. This right had its rise in their own act of submission to the Roman government, which had then obtained about an hundred years. So king Agrippa agrees, in Joseph. B. J. lib. ii. c. 28. and Josephus himself, ib. lib. v. c. 26. Whitby.

V. 23.—*the Sadducees,*] Acts xxiii. 8. they held that the soul, *συναφανίζεται*, vanishes with the body, Joseph. Ant. xviii. 2. ; rejected the *διαμονήν* duration of the soul (with future rewards and punishments), De B. J. lib. ii. 12. ; and hence concluded, and held, that there is no resurrection. They say, (Tanchum, fol. 3. 1.) that as a cloud passeth away, he that descendeth to the grave returns not from it. They even denied, or knew not, the power of God to raise the dead, ver. 29. Hence St. Paul's question, Acts xxvi. 7, 8. "Why should it be thought incredible for God to raise the dead?" (See note on ver. 29.) Grotius. Whitby. Lightfoot.

V. 24.—*shall marry,*] *ἐπιγαμβρεύσει*, a word expressing the force of the Heb. *בן*, and importing, shall marry as next of kin, according to the Jewish law ; from *γαμβρός*, gener, or socer. See Deut. xxv. 5. Beza. Grotius.

V. 24.—*Moses said,*] Deut. xxv. 5. This is a signal specimen of the manner of quoting Scripture, as practised by the Jews. They thought it sufficient to express the sense, without confining themselves to the phraseology. The Evangelists have used the same freedom very sparingly. Owen, Modes of Quotation, No. xxxiv. p. 49.—But note ; the words of this quotation of the Jews are from Gen. xxxviii. 8. and there exactly correspond. Grotius. The inaccuracy consists in giving them instead of the precept of Moses.

V. 28.—*whose wife shall she be*] Josephus compares the ideas of the Pharisees respecting a future life to those of the Greek poets. This description is almost literally from Homer, of the Fortunate Isles, *Odyss.* 4. 561. Joseph. J. B. ii. 12. So Horat. *Epod.* xvi. 42, 53. The argument therefore of the Sadducees had probably often succeeded against the rival sect. Our Lord gave a different and conclusive answer. Grotius. Yet it should seem from the texts quoted by Whitby, that the earlier Jews, at the time of the Maccabees and of the Book of Wisdom, had more just notions of the future state; *Wisd.* ii. 16, 20, 22, 23. iii. 1, 4, 7. v. 1, 4, 5. 2 *Macc.* vii. 9, 23.; and the account in Josephus of the arguments used by the mother to console the seven sons there martyred, Joseph. *de Maccab.* p. 1101. E. F. p. 1100. D. p. 1098. A. p. 1097. D. Also contr. *Appion.* lib. ii. p. 1076. B. ed. 1691. he asserts a better life in reversion to the obeyers of the law. Whitby, note on ver. 31.

It may be further observed, that it is properly the abstemious and spiritual-minded Essenes, rather than the Pharisees, whose ideas of a future state Josephus details, as above stated.

V. 29.—*power of God.*] to raise the dead; rather, says Grotius, to keep the souls in existence without the body; that they may not perish, *συναφανίζει*, with it.

V. 31.—*touching the resurrection of the dead.*] *Ἀνάστασις* always signifies in scripture the resurrection of the dead. It is correlative to *πτῶσις* a falling, and imports, to rise again. So *ἀναστῆναι* is used in Homer *Il.* Φ. 56.

Ἡ μάλα δὲ Τροῖες μεγαλήτορες, οὗσπερ ἔπεφνε,
 Ἄντις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος.

Certe Trojani magnanimi, quos occidi, rursus resurgent
 a caligine obscura.

The argument is plain—I am now also the God of Abraham; whose soul is living, and whose body shall be joined to it. Le Clerc: see his note on Gen. xvii. 8. They, of whom God is after their death the God and Father, shall rise again, for they are the sons of God; and that expression implies the redemption of their bodies from corruption, as Rom. viii. Luke xx. 36. So Irenæus, lib. iv. § xi. c. 80. Heb. xi. 16. So the Jews, Wisd. ii. 16—23. iii. 1—7. v. 1—5. 2 Macc. vii. 9. 23. Whitby.

V. 32. *I am the God of Abraham,*] It may be observed, that God never calls himself the God of any pious worshipper, whilst yet on earth, till after his death. Grotius. Lightfoot. Qu. as to Isaac? Gen. xxviii. 13.

V. 35.—*tempting him,*] πειράζων not to his harm, (he approved his former answers, Mark xii. 28.) but in the sense of trying with difficult questions; as the queen of Sheba, 1 Kings x. 1. Grotius.

V. 36.—*which is the great commandment*] This was a famous question among the Jews: some contending for the precept of sacrifices, Mark xii. 33.—others for that of wearing phylacteries; to which Christ answers by this commandment written in their phylacteries. See Pirk. Eleazer. c. xvi. p. 33. Whitby. They not only wrote this commandment on their phylacteries, and houses, and door-posts; but they made the last Hebrew letter of the words which be-

gan and ended the sentence, much larger than usual in their copies of the Law; at Deut. vi. 5. Hammond. On the love of God and our neighbour, see a valuable note in Whitby on ver. 37 and 39.

V. 37.—*with all thy heart,*] *ἐν ὅλῃ τῇ καρδίᾳ* a Hebraism. The Greeks say, as the LXX in loc. *ἐξ ὅλης τ. κ.* Grotius.

V. 37.—*all thy mind,*] *διανοίᾳ* ΤΙΝΩ Hebr. in the LXX, *δυνάμει*, strength; and in the two other Evangelists, *ισχυος*. Mar. xii. 30. Luke x. 27. Here it has the import of the expression in Thucydides, *Διανοίαν ἔχων πρὸς τὸ καλὸν τῆς πράξεως*, I have an earnest inclination, pro viribus, or, omni studio. Mark and Luke add also this word; but the whole sentence, in all cases, only imports by the repetition a strong resolution. Thus it occurs indifferently in the same sense, sometimes once and sometimes twice repeated, in the O. Test. as 1 Kings xiv. 8. 1 Sam. vii. 3. 2 Kings x. 31.; then twice, Deut. iv. 29. 2 Chron. xv. 12. 2 Kings xxiii. 3. (so Deut. xxx. 2, 3. 1 Kings viii. 48. Whitby.) It is found, not in Exodus, but in Deuteronomy: this *ἐν νόμῳ*, (Philo) having more traces of evangelical piety, tending to lead the nation to Christ. Grotius: see his note ad loc. It cannot be understood with the refinements of perfection, but in the plain sense in which the covenant was accepted and performed, 2 Chron. xv. 12. 2 K. xxiii. 3. Whitby.

V. 39.—*like unto it,*] springs from it, 1 John iv. 20. inasmuch that St. Paul uses this second commandment, “the true love of your neighbour,” *τὸν ἄλλον*, Rom. xiii. 8. on account of this origin and dependence, to express the whole Law. Grotius.

V. 40.—*commandments hang all the law*] or de

pend; a metaphor from the hanging or depending from a nail or large pin. Large wooden pins were usual in the houses of the Jews, fixed or built up at the same time as the wall, to which an allusion is in Isa. xxii. 23. (See Bp. Lowth's Isaiah.) Ezra ix. 8. Plato uses such a metaphor, *De legibus*, L. x. Le Clerc. —Or to the custom, mentioned by Tertullian, of hanging up their laws in a public place. Whitby. (There seems here no particular allusion to either. It is a general metaphor of the Law's depending on this commandment, as on a first principle.) It is no more than a Latin phrase (*pendent*) of which there are many in these volumes. Grotius.

V. 42.—*What think ye of Christ?*] Christ, unwilling to reveal himself fully until after his resurrection; yet was desirous to establish in the minds of the people, that the kingdom of the Messiah was of a superior order and more divine than that of David. Grotius.

V. 43.—*David in spirit call him Lord?*] In Ps. cx. which psalm is entitled *מצמור לדוד*. It is true the LXX render *לדוד*, *τῷ Δαβιδ*, but the other interpreters, and the Jews themselves, translate the Hebr. here, as in other places, in the genitive; and without that rendering no psalms would be attributed to David at all, not even those which the LXX allow to be his. The titles or inscriptions at the head of the Psalms are undoubtedly very ancient, and not now to be disputed unless by captious sciologists. Grotius. "In spirit," Acts ii. 30. 2 Sam. xxiii. 2. Acts i. 16. Grotius, prophetically; so Rev. i. 10. iv. 2. xvii. 3. Le Clerc.

V. 44. See a learned note in Grotius, on the name Jehovah.

CHAPTER XXIII.

The parallel passages are : Matt. xxiii. 5—8. Mark xii. 38—40. Luke xx. 45—47.

V. 2.—*sit in Moses' seat :*] Moses' seat is the authority of the magistrate, the Sanhedrim. Lightfoot. Rather, the Scribes, i. e. ver. 8. the rabbi, the doctors, who were assessors or judicial assistants in the Sanhedrim, and also interpreted the Law in the synagogues and schools. As to the manner—They stood whilst the Law was read ; then taught the people from their seat or chair, Neh. viii. 5. Luke iv. 17. Thus also the bishops taught *ex cathedrâ* in the primitive church. Constit. Clem. L. L. ii. c. xi. Optat. Milév. lib. v. Grotius. Hence the Romanists yet call the pulpit the seat of truth, *la chaire de la vérité*.

These scribes were chiefly Pharisees. They are, says Christ, your lawful rulers, accurately acquainted with the ancient language and history of your Law. They interpret the Law in many cases well ; in many cases somewhat stricter than needful, where you must yet follow the authoritative explanation.

But the precept is not to be understood to force a blind submission to all their traditions ; as the corban, &c.—c. xvi. 6. “Beware of the leaven of the Pharisees.” Grotius. Whitby.

V. 4.—*they bind heavy burdens,*] These are noticed by their own writers. Rabbi Joshua, who wrote before Christ, amongst other things pernicious to the world, mentions the “strokes,” or severities, *מכות*, of the Pharisees. And these are explained in the Talmud. Tr. Sotah. c. iii. sect. 4. “By the strokes

of the Pharisees he means superfluous worship, and troublesome rites, introduced by them underhand into the Jewish religion." So Maimonides. "They call the additaments, by which they made the Law heavy, strokes, or severities." Hammond.

V. 4.—*move them with one of their fingers.*] Whitby inclines, with Menochius and Maldonate, to interpret these words, not of the neglect of the Pharisees to observe them themselves, considering the reverence they had for these minute precepts; but of their tenacious exacting them of others, however oppressed by them, without mercy or relaxation; and to refer the words, "they say and do not," to the duties taught by them from the Law, mercy, judgment, and the love of God. Whitby.

V. 5.—*phylacteries,*] In Deut. vi. 8. and Exod. xiii. 9, 16. God commands the Jews, by a strong metaphor, compare Isa. xlix. 16. Cantic. viii. 6. Prov. vi. 21. iii. 3. to bind the words of the Law, as a sign on their hands, and as frontlets between their eyes. The latter Jews at least, amongst whom indeed is Josephus, and so Justin Mart. adv. Tryph. understood this literally. But Jerom is clearly of a different opinion; that the texts are only figurative. Grotius. They made cases of parchment, described by Lamy, into which they put several sentences of the Law, and bound them on their forehead and their wrists. (So also Beza.) The sentences, according to Hammond, compared with Gill, were—1. the nine first verses of Deut. vi.—2. the nine verses of Exod. xiii. 2—11.—3. the eight last verses of the same chapter—and, 4. from the 13th to the 22d verse of Deut. xi. He supposes they were written on a scroll of parchment, which the Pharisees wore of a greater breadth. But Lamy informs us, that the Pharisees enlarged the phylactery, or case of parchment, to put

more sentences of the Law into it. They were called Tephillin, i. e. prayers; because they were worn chiefly at their devotions, and the sentences then repeated. The children, from the infancy, were taught these phylacteries. Lightfoot. Hammond. Lamy App. Bibl. lib. i. c. xiv. p. 284.

Compare Deut. vi. 6. with xi. 18. by which it will appear that the precept was figurative; for, as it imports the whole Law, it could not be written on phylacteries. Whitby.

V. 5.—*enlarge the borders*] There is a direct precept in Num. xv. 38. enjoining the Jews to wear fringes or borders to their garments, with a blue or purple ribband on the fringe. This was designed to discriminate them from other nations. The Pharisees enlarged the size of these fringes. The Jews, says Lamy, yet wear a small square piece, sewed on the inside of their clothes, with four purple tufts, in compliance with this precept. Hamm. Lamy ubi supr.

V. 6.—*chief seats*] The Jews sat in their synagogues according to age or seniority; so Philo, of the Essenes: but it appears from the Hebrew authors, that respect was shown to learning, chiefly of the Lawyers and the Pharisees. Hence the proverb: The common people, *populus terræ*, are the foot-stool of the Pharisees. This precedency by age prevailed also with the primitive Christians in their churches. So the comment on St. Paul, ascribed to Ambrose. Hence the indignation of St. James, Epist. c. ii. that a preference was given to riches. Grotius.

V. 7.—*Rabbi*,] רב Rab. eminens, multorum instar. Beza. The term Rabbi was yet more honourable. The title was conferred by the Sanhedrim, by imposition of hands, as a testimony of erudition; and afterwards in the dispersion, by the president of their

schools. Grotius. 'The Jews pretend, that Jehosaphat would salute a disciple of the Wise, with אב Father; רבי Rabbi, רב i. e. Lord. Rabbi is here expressed in ver. 8.—Father, ver. 9.—Lord, or Master, ver. 10. The title did not take place till the schism between Hillel and Shammai. Lightfoot.

V. 8.—*Master,*] καθηγότης more properly διδάσκαλος, as in the Syriac version (and in some MSS. also Origen. Chrysost. Paris. i. 4. See Mill. N. T. ap. Küster.) The Evangelists always render Rabboni by this word: it also prevents the repetition in ver. 10. Grotius. This reading Beza likewise prefers: he supposes Christ to allude to Isa. liv. 13. Jer. xxxi. 34. It is however more consonant with Lightfoot in the last note.

V. 8.—*one is your Master,*] The Jews were so attached to the Rabbins, that they not only admitted their opinions as a law, equal with the law of God, when they agreed in them; but they accepted, and allowed of, contrary opinions. See Buxtorf. Synag. Jud. c. i. Le Clerc. Our Saviour's caution implies, that they should teach and admit of no doctrine except that which they receive from Him, and from God. Le Clerc. See Grotius. Whitby.

V. 9.—*your father*] The Rabbis were also, says Maimonides, called Abba, Fathers. In Babylon they were named Mar, which signifies a guide and leader. To these Rabbis or Fathers they ascribed high and incontestable authority, Rom. ii. 17, 18, 19. Though, says Josephus, they spake against the king or the high-priest, they were presently believed; Jos. Ant. xiii. c. 23. See also Ant. xviii. 2. xiii. 18. Whitby.

V. 9.—*call no man your father*] This was the name of the principal or president in the school of the prophets, who had great authority; no one contradict-

ing his decisions. Maimonides, Com. ad Peah. § 1: "The wise men must be honoured, who are the Fathers of all." In this sense of the word, Christ commands his disciples to acknowledge no father on earth. Hammond. John vi. 45. 1 Thess. iv. 9. Grotius.

V. 10.—*masters,*] So Matt. xv. 14. and here ver. 16. See Rom. ii. 19, 20. Grotius.

V. 12.—*shall humble himself*] a usual temporal maxim with the Hebrews; Prov. xv. 33. xxix. 23. xvi. 18. So the Talmudists. But Christ raises the mind to heaven and heavenly objects; and his words are explained by St. Peter, 1 Ep. v. 6. Grotius. It is worthy of our observation, that no one sentence of our Lord is so frequently repeated as this, which occurs at least ten times in the Evangelists. Doddridge.

V. 13.—*ye shut up the kingdom,*]—by their example in refusing to go into it, John vii. 48.—by their doctrine, as cavilling against him, John ix. 16. Matt. xii. 24.—and by their authority, John ix. 22. Whitby.

V. 14.—*widows' houses,*] This verse is remarkably transposed with the preceding. In some of the best Greek editions it is ver. 13. as R. Stephan. Edit. Regia. A. D. 1550. fol. Mill. apud Küster. Lipsiæ, 1723. and others. The Vulgate, Beza, Blæu, Amst. 1633. and others agree with the English version. The MSS. are much divided. But as it is wanting in the Camb. Sax. Arab. al. vetust. Cod. Lat. and is not acknowledged by Jerom, Origen, and the Euseb. Canon, it is supposed to have been interpolated from Mark and Luke before the fourth century; for it is found in Hilar. and Chrysostom. Mill ap. Küster. Grotius.

The sect of the Pharisees, saith Josephus, pretended

to a more exact knowledge of the Law ; on which account the women were attached to them, *ὡς τὸ Θεῖον προσποιούμενων*, from the Pharisees' pretence of peculiar favour with God. Jos. Ant. xvii. 9. Whitby.

V. 15.—*ye compass sea and land*] a Hebrew mode of expression. So 1 Macc. viii. 32. The eagerness of the Jews to make proselytes seems to have become almost proverbial with the Romans. Thus Horace :

————— ac veluti te,
Judæi, cogemus in hanc concedere turbam.

L. i. Sat. iv.

Le Clerc.

V. 15.—*to make one proselyte ;*] The Jews, during the existence of their commonwealth, did not suffer any idolater to dwell in Judea. They admitted of proselytes of two different kinds :—1. The proselyte of the gate, or of the Gentiles, who forsook idolatry, yet did not embrace the law of Moses, but only the seven precepts of Adam or of Noah. See Hammond, note on Acts xv. 29. These proselytes were only admitted into the outermost of the three courts of the temple, named the court of the Gentiles, which was divided from the court of the Israelites by a low wall, called by St. Paul, Eph. ii. 14. “the half-wall, or middle wall of partition.” On it was written, says Josephus, *Μὴ δεῖν ἀλλόφυλον ἐντὸς εἶναι* : No stranger can pass into the inner court. They were supposed by the Jews to have some portion of the life to come, or perhaps of the kingdom of the Messiah : yet when, on the Roman conquest, they could not keep them within the prescribed rules, their wise men forbade any commerce with them ; until, by St. Peter's vision, Acts x. it was assured, at least to the Christian Jews, to be lawful.

2. The second proselytes embraced the whole law,

were circumcised, and were called (גֵּרִים זְדִיקִים, hospites justitiæ; see Grotius,) proselytes of righteousness, or of the covenant. Of this sort were the Schemites, Achior the Hittite, Herod the Idumæan (or, the Great), and Nicolas, Acts vi. 5. Perhaps these proselytes are meant by the children of the covenant, Acts iii. 25. (comp. c. ii. 5, 14.) and the Jews by the children of the prophets. Of these proselytes the present text is to be understood. They were twofold more the children of hell, or doubly more the objects of punishment, than the Pharisees; as after the coming of Christ they submitted out of choice to the Jewish law: or, it expresses that they were doubly bitter against Christ and the Gospel; as appears by Justin Martyr, Dial. cum Tryph. p. 275. (so Grotius.) and perhaps, by Acts xiii. 50. Hammond.

The proselyte of the gate (because permitted to live within their gates, Prideaux.) was called a proselyte of habitation; as they obliged all Gentiles to become proselytes of this kind, before they would permit them to inhabit the land. "We force no one," says Maimonides, "into the law: but as for the commandments of Noah, Moses our master has commanded us to force all who shall come into the world to observe them, and to kill all who shall refuse to keep them." Maimonides; Treatise of a Proselyte, c. ii. Lamy, b. i. c. i. p. 11. ed. 4to.

The proselytes were accounted a scab and plague to Israel, as they were ignorant of the Law, and introduced revenge. The Pharisees were anxious to gain them, to rule over their consciences and their wealth: otherwise they left them to themselves; they relapsed into heathenism, or became more immoral or superstitious than their teachers. Lightfoot. Whitby. Macknight.

V. 15.—*the child of hell*] Gehennæ debitus; as מֵבֵן 1 Sam. xx. 31. 2 Sam. xii. 5. Gr. υἱὸς θανάτου,

morti debitus; ("shall surely die.") Grotius. See note on John xvii. 12. *infra*.

V. 16.—*by the temple, it is nothing*;] The making the gold of the temple (not the gilding, but the gold or gift bestowed into the treasury) the most sacred thing, might induce men to give with greater liberality. Hammond. Whitby. It was a species of *corban*. See note on c. xv. 5. *supra*, et Grotius *ad loc.*

V. 16.—*a debtor*.] ὀφείλει· reus est, if he does not perform his oath. In the Syriac, he who sins, is called ܕܒܝܬܐ debitor; and sin, ܕܒܝܬܐ debitum. See the Chaldee Paraph. Gen. i. 17. Ps. i. 1. Hence, forgive us our debts, debita, in the Lord's prayer. Beza. See note on c. vi. 12. *supra*.

V. 17.—*sanctifieth the gold?*] Gifts for sacred uses, by the Romans *donaria*, by the Greeks ἀναθήματα, were esteemed by them also *sacri juris*. Grotius.

V. 20.—*all things thereon*.] The rule is: things accessory follow their principal. Grotius. Whitby.

V. 21.—*by him that dwelleth*] by a necessary metonymy. Things inanimate cannot be made the witnesses or avengers of perjury. See a quotation from Respons. ad Græcos apud Justin. Martyr. in Grotius.

V. 23.—*judgment, mercy, and faith*:] The parallel place in St. Luke xi. 42. has it, "Ye pass over judgment and the love of God." So that "judgment and mercy" here, or all duties of justice and charity to our neighbour, correspond plainly with "judgment" there; and "faith," with "the love of God," as believing in Him is the proper foundation of our love, 1 Tim. i. 5. Christ may therefore allude

to Micah, vi. 8. "to do justice, love mercy, and walk humbly with thy God;" which last part of that text is a good definition of faith perfected by love. Faith or credence in the true God, and reliance on his promises temporal and eternal, was an essential virtue in the old Law.

That the promises of another life were known, though obscurely, to the Jews, appears from the following proofs.—The translation of Enoch, Gen. v. 24. Heb. xi. 5.—Elijah visibly carried up into heaven—God's being styled the God of Abraham, &c. in the Law, long after the death of the Patriarchs; whence our Saviour concludes, against the Sadducees, that Abraham lived with God—The Speech of Balaam—Num. xxiii. 10.—Above all, the words of Dan. xii. 2.—Add, the Apostle's explanation of the Mosaic ceremonies, in the Epistle to the Hebrews; where he assures us, that Abraham, &c. expected a city that had foundations, Heb. xi. 10. so ver. 25, 26. See P. Baro. de præstantiâ legis, lib. i.

If the parallel place in Luke had not fixed the present passage, it might have been taken from Hosea ii. 19. judgment, mercy, and righteousness. In this case, *πίστις* must be rendered fidelity; which sense it will very well bear; and thus Calvin has interpreted it in this place. Hammond.

The Hebr. *משפט*, and Hellenist. *κρίσις*, are of a more extensive signification than the word judgment. In 1 Mac. viii. 32. it is justice, ut jus suum obtineant. And c. vii. 18. *κρίσις* is also justice. In Ezek. xx, 11. in the plural, it is rendered by the LXX *δικαιώματα*.—*משפט* therefore, or *κρίσις*, is used, as *δικαιοσύνη* by the Greeks, to express sometimes, with Maimonides, all the real duties of life, opposed to what are ritual—sometimes, with the same author, all righteous dealing or justice, opposed to works of

mercy or charity; as ~~δικαιοσύνη~~ opposed to ~~ἐλεος~~. The text refers to Mic. vi. 8.

The third part of the text, in Luke, "the love of God," shows, that πίστις here is not fidelity, or inter homines fides, but fiducia towards God, and in his mercy. Grotius. That the Pharisees were prone to subtilty, envy, and hatred, opposed to works of mercy, see Jos. Ant. xvii. 3. Whitby.

V. 24.—*strain at a gnat,*] or, strain out a gnat. Among the unclean animals the Jews reckoned flies; and lest they should swallow one of them, they strain their wine. Lamy, b. i. c. xiv. p. 241. ed. 4to.

Some would translate κάμηλον a cable here, as at note on c. xix. 24. supra; but the Jews have a proverb also of swallowing an elephant; and the best commentators incline to the usual sense of the word.

V. 25.—*ye make clean the outside*] Instances of the frequent washings of cups, &c. by the Pharisees, may be seen in Schabb. fol. 118. 1. Lightfoot.

V. 25.—*they are full*—] The cups and platters cannot be full of extortion, but of dregs and improper viands. The metaphor is broken through conciseness, which is not unfrequent. (See Luke xi. 39.) So Rom. ix. 33. 1 Pet. ii. 6. Heb. vi. 7, 8. xi. 26. xii. 25. Dan. iv. 13. Thus Sophocles, Iphig. i. a comparison de polypo. The same, Porphyry observes, in Homer. Grotius. This censure carries a double sting; what filled their cups was procured by injustice, and used with intemperance. Rider. See a similar mode of expression in Xenophon Cyropæd. circa finem, in Grotius.

V. 27.—*whited sepulchres,*] The sepulchres, except those of the more noble, hewn in a rock in their own ground, were in public burying-places without the

city. They are distinguished by the Jewish masters into קבר חסום a deep sepulchre, which cannot be known, "graves that appear not," Luke xi. 44. and (marked or) painted sepulchres, קבר מצויר, such as all those that were seen. They had a fixed time, the fifteenth of the month Adar, for marking them with chalk and water in the likeness of bones, that they might be easily seen and avoided, Ezek. xxxix. 15. See Yod. Tum. Met. c. 8. and Rashi ad Gemar. Moed. Kat. c. i. f. 5. Pococke's Miscell. c. 5. Hammond.

Our Lord compares the Pharisees to both kinds ; to the one in St. Luke, to the other in this Gospel, for different reasons. Lightfoot.

At present in Palestine each family is placed in a separate walled inclosure in the public burying-grounds, with upright grave-stones placed at the head and feet ; and the grave-stones, and even the walls, white-washed. Shaw's Travels. Where the grave-stones had fallen through neglect, or had been overgrown with grass and herbs, the graves might have become ἀδηλα, or not easily distinguishable. Macknight.

Whitby and Hammond would conjecture, that they were, *ωραῖοι*, beautiful, though concealed, from the growth of herbs and plants around them.

V. 29.—*ye build the tombs of the prophets,*] In the time of St. Jerom (Epist. de morte Paulæ.) there were many tombs of the holy men of the O. Test. remaining in Judea, undoubtedly erected or rebuilt long after their death. Le Clerc.

Ye pretend to honour the memory of the deceased prophets, now not obnoxious to you ; acknowledging that they were your fathers who slew them. Woe unto you, hypocrites ! for ye will be their true children, and walk in their steps, and fill up, καὶ πληρώετε, (or, "fill ye up," imper. ironice. Beza. i. e.

“quando vultis hoc agite,” as 1 Kings xxii. 22. John xiii. 27. Grotius.) the measure of their wickedness in this respect; meditating at present, what they performed, and being ready to persecute, and kill, and crucify all the prophets now sent by God unto you. Grotius. Whitby.

V. 33.—*of hell?*] The judgment of Gehenna, גֵּהֶנָּה של נדחתם (So in libro Pirke Eleazar, Grot.) See Chald. Par. on Ruth ii. 12. Baal Turim on Gen. i. 1. and Midras Tillin. fol. 41, 2, 3. Lightfoot.

V. 34.—*ye shall kill*] as Stephen, and James, and Peter, and the Apostles, Acts v. vii. xii. also Saul and Barnabas persecuted. Whitby.

Of scourging in the synagogues, see note on c. ix. 18. supra.

V. 35.—*all the righteous blood*] As ye have had the examples of your fathers to warn you, and yet murder the prophets, all their blood shall be demanded of you. Le Clerc.

The dreadful vengeance or punishment brought upon the Jews was not more than their own extreme wickedness in the sight of God merited (especially in the killing of Christ. Lightfoot.); yet was so signal as to appear in the sight of men adequate to atone for or repay all the murders of the righteous from the beginning of the world. Compare Rev. xviii. 24. Grotius.

V. 35.—*Zacharias son of Barachias,*] There are four of the name of Zacharias, to whom this has been applied.—1. Zacharias, a prophet, 2 Chron. xxiv. 19, 20. slain by the people, at the command of Joash, between the temple and the altar. He said, when dying, “The Lord look upon it, and requite it!” which makes his case similar to Abel, whose blood cried for judgment from the ground. He also was

the last of the prophets, whose death is mentioned in the Old Testament: and it is most probable, the critics agree, that this was the prophet meant by Christ. The objections are: that he was the son of Jehoiada; but it was not unfrequent to have another name, especially where that of Jehovah composed a part of the first. Yet that was usually changed into Eli; as Jehoiakim is also Eliakim, 2 Kings xxiii. 34. It is more probable that, in transcribing the Gospel, a writer might put *ὁν Βαραχίου* in the margin, taking him for the minor prophet, and it may thence have crept into the text. Also it is objected, that Christ uses the expression, "whom ye have killed," i. e. ye of this present generation. But this may properly be extended to any of their forefathers.—2. Zacharias the prophet, son of Barachiah, Zach. i. 1. is mentioned; but no author reports that he was slain, much less between the temple and the altar.—3. Zacharias the father of John the baptist, of whom the ancient Fathers had a tradition that he was slain in the temple; but Jerom rejects it, and he was not a prophet.—4. Zacharias the son also of Barachias, *ὁς Βαρούχου*, Jos. J. B. lib. iv. c. 19. who was killed by the Jewish zealots in the temple, just before the destruction of Jerusalem; but in this case, the word *ἰφονεύσατε* must have a future meaning, "whom ye shall have slain;" which here, says Le Clerc, they will not bear; yet Hammond would incline to this explanation.

Whitby follows Grotius with Le Clerc, in determining it to the first-mentioned prophet, 2 Chron. xxiv. and supports the opinion by the same arguments. Barachiah imports, to "praise God," as Jehoiada doth. The Zacharias in Josephus is the son, not of Barachias, but of Baruch, *Βαρούχου*. The LXX keep these names perfectly distinct. Compare Neh. iii. 4. with ver. 20. LXX. Zacharias the minor

prophet lived when the temple was in ruins. Whitby. With this opinion Lightfoot concurs; see him particularly *ad loc.*

V. 35.—*between the temple and the altar.*] *θυμιαστήριον*, the altar of sacrifice, which stood in the midst of the first, or priests' court, before τοῦ ναοῦ, the temple. At the entrance of the temple itself was Solomon's porch. To this altar refer Joel ii. 17. 2 Chron. xxiv. 21. Luke xi. 51. Ezra x. i. 1 Macc. vii. 36. Concerning it see Joseph. J. B. lib. v. 14. and his description of the temple of Solomon, Ant. lib. viii. 2. also Hecataeus Abderita, and Philo de Vitâ Mosis.

In Thalmud. Babylon. de mensur. templi, c. v. it is said to be twenty-two cubits between the altar and the porch of Solomon leading into the temple. (Grotius.) *Θυμιατήριον*, the golden altar of incense, was within the holy place, or first part of the temple itself. Grotius. Hammond.

The porch of Solomon had no door or gate; but was supported by columns towards the priests' court. The entrance from it to the sanctuary was only closed by a curtain or veil. Jos. J. B. lib. v. c. 14. Le Clerc.

V. 36.—*upon this generation.*] *Γενεά*, a generation; used by the Ancients to signify about thirty years. Homer, of Nestor, Il. A. Τῷ δ' ἤδη δύο μὲν γενεαί: He had seen two generations; about sixty years. Herodotus, lib. ii. p. 144. 300 generations are equivalent to 10,000 years. Clem. Alex. Strom. lib. ii. three generations amount to an hundred years. So Phavorinus and Hesychius. The destruction of Jerusalem was within 40 years. Euseb. Eccl. H. lib. iii. c. 7. and within the space of the life of some then alive, as was said by Christ, c. xvi. 28. See Hammond's note there, and on Luke xviii. 7. The account of this destruction given in the succeeding chapter, c. xxiv.

arose from the present speech of our Lord, here recited. Hammond.

V. 37. —*the prophets,*] Isaiah and others. Neh. ix. 26. Grotius.

V. 37. —*sent unto thee,*] πρὸς αὐτήν, “unto her;” an Eastern mode of construction to use the third pronoun, after the relative, following a first or second person. It prevails in the Heb. Arab. Syr. Grotius.

V. 37. —*under her wings,*] The Greeks use the metaphor. So Megara, Hercule furente:

Οἱ θ' Ἡρακλεῖοι παῖδες οὐς ὑποπτέρους
Σώζω, νεοσσούς ὄρνις ὡς ὑφειμένη.

And thus Seneca. Grotius.

V. 37. —*ye would not!*] Thus the Deity in the Old Test. Exod. xxiv. 13. Prov. i. 24. Isa. lxv. 12. Jer. vii. 13. Deut. xxxii. 29, 30. They not only withstood his counsel themselves, Luke vii. 30. but prevented the people from accepting it. Grotius.

V. 38. —*your house*] οἶκος here ‘the city,’ as Heb. ירוש, Ps. lxxix. 25. ἱερουσαλὴν in the LXX. Or it may refer to Jer. xii. 7. and xxii. 5. Grotius.

V. 39. —*not see me henceforth, till ye shall say,*] Ἀπ’ ἄρτι, here, as in some other places, signifies not “henceforth,” but “after a while,” i. e. after a little time is past, after my ascension, ye shall not see me till I return to take vengeance; and those who now rebuked the children for their hosannas, shall be most glad to say, “Blessed is he that cometh in the name of the Lord!” Ἀπ’ ἄρτι is used in this sense, John i. 51. referring to Acts i. 9. It is also in the sense of, yet a little while, John xiv. 19. and John xvi. 16. (so Matt. xxvi. 64. Whitby.) In John xiii. 19. and xiv. 7.

it seems to be only an expletive, like ἀπὸ τοῦ οὐνοῦ. Hammond.

With this exposition Whitby coincides. (Grotius, quoting Phil. ii. 10. refers the passage to the triumphal advent at the end of the world.) If the present exposition may not be allowed, Whitby would refer the time to Rom. xi. 26. the general conversion of the Jews before the last coming of Christ, Luke xxi. 24. Whitby.

The words are from Ps. cxviii. 26. and are a part of the great Hallel, or hymn of the Jews: of which, and on this passage, see Lightfoot on Luke xiii. 35.

CHAPTER XXIV.

The parallel passages are: Matt. xxiv. 1—42. Mark xiii. 1—37. Luke xxi. 5—36.

V. 1. —*of the temple.*] He that never saw the temple of Herod, say the Rabbins, never saw a fine building. Ba. Bava Bathra, fol. 4. 1. Succah, fol. 51. 2. Lightfoot. The strength and splendour of the buildings of the temple are celebrated by Tacitus by Josephus, B. J. lib. v. c. 14. and by Philo de Monarch. ii. and Legat. ad Caium. Herod rebuilt the temple; yet as he used the old materials, and performed the work by degrees, this edifice was justly held to be the temple of Zorobabel, Ezra v. 2. It was always named "the second temple." And to this not only the prophecies of Daniel, but of Hag. ii. 9. and of Mal. iii. 1. properly referred. Grotius.

V. 2.—*one stone upon another,*] “Titus commanded the soldiers to dig up the foundations of the temple and city,” Jos. B. J. vii. 1. Eleazar in Josephus says, “the house of God has been rooted up from the very foundations,” Id. c. 34. The Jewish Talmud, Taanith c. 5. and Maimonides, Taanith c. 4. hal. 6. add, that Turnus (i. e. Terentius) Rufus did with a plough-share tear up the foundations of the temple, thus signally fulfilling Mic. iii. 12. Whitby.

Of this prophecy of our Saviour on the destruction of Jerusalem, see Bishop Newton on the Prophecies, V. 2d, throughout.—Of this prophecy it may be also observed, that Matthew and Mark were certainly deceased, and probably Luke, before the event took place of which they record the prediction; and St. John, who survived the destruction of the city, does not notice the prediction; so that there can be no suspicion of an after relation of it.

V. 3.—*the sign of thy coming,*] *Παρουσία Χριστοῦ*, the coming of Christ, frequently signifies his coming, partly in vengeance to his enemies and crucifiers, the impenitent Jews, and partly in mercy, to the relief of the persecuted Christians, at the destruction of Jerusalem. In this sense it is four times used in this chapter, here, and ver. 27, 37, 39. Thus also, when the coming of Christ is said to destroy that wicked one, 2 Thess. ii. 1, and 8. which should soon be revealed; as it agrees with the predictions here of the many antichrists before this destruction; so it cannot be applicable to the end of the world. Thus in James v. 7, 8, 9. to encourage the scattered Jew-Christians, the argument is, that the coming of the Lord draweth nigh; which is foretold here, ver. 13. and c. x. 22. Mark xiii. 13. to be the period of their relief, by the destruction of their persecutors at Jerusalem. So probably 2 Pet. i. 16. and iii. 4, and 12, a coming

soon to be expected by them; also 1 John ii. 28. the last hour having been mentioned as present, ver. 18, and the many antichrists that were to come before it. It is clear this coming is meant, John xxi. 22, ; and thus Theophylact interprets it, *ad loc.* That his coming in glory, Matt. xvi. 27. refers to this period, see note on the passage. Again; Matt. xxvi. 64. though his coming in the clouds of heaven may seem to point to the final advent; yet the Jews observe, that the phrase signifies to inflict judgment or punishment; and it is fixed to this time of punishment by the words ἀπ' ἄρτι ὀψέσθαι, "within a short time." See Hammond note on c. xxiii. 39. and so Enthyimius explains it. To this sense relates the parable of the talents, Luke xix. 13. "Occupy till I come." Let the disciples use the talent entrusted to them, of making converts in Judea, till Christ thus comes to visit. So Luke xviii. 8. "When the Son of man (thus) comes, shall he find faith ἐν τῇς γῆς, i. e. in the land of Judea?" as the Rabbins use יְרֵמָה, meaning, as Luke xxi. 23. ἐν λαῷ τούτῳ among this people; and so ver. 30. of this chapter, φυλαὶ τῇς γῆς, the tribes of Judea. Again; Heb. x. 37. compare with ver. 25. All this is agreeable to the parable, Luke xix. 15. of the man ἐπανελθὼν, coming back, when he had received the kingdom, i. e. of Christ, returning again to call his servants to account for the talents—to see the produce of their preaching—and to destroy those, the Jews, "that would not have him reign over them." Hammond.

The parallel passages are: Mark xiii. 4. Luke xxi. 7. If we compare them, it appears that the enquiry was only to this effect: When wilt thou come to destroy the temple, and to put an end to the Jewish church or age? The answer of Christ also relates to the temple and polity at Jerusalem; for the eagles (i. e. the Roman army, whose ensign is the eagle,) are men-

tioned : comp. Luke xvii. 34, 37, with ver. 27, 28, 37—41. of this chapter. This is further evident on comparing other words of Christ with these chapters ; as Mark ix. 1. "Some here shall not taste of death till they see the Son of man coming—" and Matt. xxvi. 64. "Within a while ye shall see the Son of man coming in the clouds of heaven." The advent, therefore, Matt. xxiv. 30. Mark xiii. 26. Luke xxi. 27. cannot be at the end of the world : and thus, the end of the age, is the end of the Jewish state ; for what in Matt. and Mark is "the end," is in Luke xxi. 20. the desolation of Jerusalem, by the Roman army compassing her about. Nor is it strange that the Apostles, who had learnt that the coming of the Messiah and the end of the then present world should be together, should thus enquire of them together ; or that this should be styled the end of the Jewish age, Christ being called "the Father of the age to come," Isa. ix. 6. and the age of Christianity, "the age to come," Heb. vi. 5. and "the end of the ages," 1 Cor. x. 11. Whitby.

To the same purpose see Grotius.

V. 3.—*and of the end of the world?*] συντέλεια τοῦ αἰῶνος. Αἰὼν properly signifies eternity ; being derived from αἰε, semper : so αἰώνιος is eternal. Hence it is taken to import the whole of any duration, as of the human life, which is called in Greek αἰὼν, and in Latin ævum. In the text it cannot import eternity, of which there is no end, or consummation ; nor does it mean the life of man ; but the time of the existence or duration of the Temple and Law at Jerusalem. It is an elliptical phrase, which completed would be—συντέλεια αἰῶνος ἐν ᾧ δεῖ τὸ ἱερὸν ἵστασθαι—the end of the period or age during which the temple is to continue. Further ; as the duration of the world is sometimes used for the world itself, αἰὼν and αἰῶνες, and sæcula in Latin, are occasionally used

to express "the world." The Hebrew word also, עולם, with the Rabbins, is sometimes eternity, sometimes the complete duration of any thing, sometimes the world itself. In Tobit xiv. 5. it is said, the second or Christian dispensation will last *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος*, (in the Alex. MS. not in the Vat. MS. See Bos LXX.) through all the generations of the world. Many, therefore, understand the present passage as signifying the end of the world. The disciples, say they, first enquired of the destruction of the temple, "When shall these things be?" then of Christ's last advent, and of the conclusion of all things. It seems probable, then, that as the words of their question, *τοῦ αἰῶνος*, are ambiguous, our Lord's answer is so also: so far that part of it corresponds with the destruction of the temple, and part of it more justly to the end of the world. The destruction of Jerusalem may also in some degree prefigure the final destruction, as Hammond conjectures, c. xxv.; and then the prophecy will resemble those of the O. Test. which are called *διὰ πραγμάτων*, or relate to things; of which see Grotius on Matt. i. 22. Le Clerc. Compare Luke xxi. 7. and Mark xiii. 4. where "all these things" includes the whole, and alludes to the destruction of the temple. The Jews expected a future age, *μὲλλον αἰών*. Is. ix. 6. Tobit xiv. 5, 6. and Dan. ix. 27. See Matt. xiii. 40. Heb. ix. 26. The Rabbins call the coming of the Messiah, the last days. Hammond.

Note—The Rabbins taught, that at the coming of the Messiah there should be a resurrection of the just; this world should be wasted or ended, and a new one introduced for a thousand years; and after that, eternity should succeed. The disciples ask when Christ will come, not finally to judgment, but in the demonstration of the Messiah to produce this change. Lightfoot.

V. 5.—*saying, I am Christ;*] and ver. 11. “many false prophets,” so Mark xiii. 6. Luke xxi. 8. Of the false Christs, was Dositheus, mentioned by Origen adv. Cels. lib. i. and Simon Magus, Id. lib. vi. Acts viii. 9, 10. and perhaps those many whom, Josephus says, the time of the advent of their king Messiah prevailed with to set up for kings, B. J. lib. i. See also Hippolytus de consum. mundi, and Hegesippus in Euseb. Eccl. Hist. lib. iv. 22. The false prophets promised or foretold false things; as, 1. the Egyptian magician in Joseph. Ant. lib. xx. 6.—2. Theudas, Id. c. 2.—3. a certain false prophet who promised the Jews signs of deliverance in the temple. Also J. B. lib. vi. 30. many prophets taught them to expect help from God. Whitby. Compare Grotius; where some are styled false Christs, as Theudas—who are here named false prophets; for the circumstances are very similar.

V. 6.—*wars, and rumours of wars:*] The wars might relate to the slaughter of the Jews under Caius at Alexandria and Babylon, Jos. Ant. lib. xviii. Philo adv. Flacc. The rumours, to that war which was expected to take place on the resolution of Caius (i. e. Caligula) to erect his statue in the temple at Jerusalem. Tac. Hist. v. Ann. xii. That the consternation was very great, see the Jewish historians. Grotius.

V. 6.—*the end is not yet.*] Daniel said, xi. 35. בְּיָמָיו לְמוֹת, “it is yet for an appointed time.” Grotius. Τὸ τέλος.—What this signifies is expressed by St. Chrysostom, “the end of Jerusalem;” the same as before, “Christ’s coming,” and “the end of the age.” So ver. 14. “then shall the end come,” when the gospel having been preached without success throughout Judea, the apostles turn to the Gentiles. Mark

xiii. 7. and Luke xxi. 9. and 1 Pet. iv. 7. τὸ τέλος πάντων, "the end of all things," i. e. of the Jewish state, in which those of the dispersion, to whom he wrote, were so particularly concerned. It is observable, as in that passage, that, when the end was at hand, there was among them πύρωσις, ver. 12. a combustion, or civil commotions. So here, "nation shall rise against nation," ver. 7.—there shall be seditions and wars. Thus 1 Thess. ii. 16. where "the wrath of God" is said "to have come hastily upon those Jews, εἰς τὸ τέλος, to a total destruction." This is said in the aorist, indefinitely, that it hath overtaken them; meaning, it will assuredly soon overwhelm them. The same phrase is used Ezek. vii. 2, 3, 6. "an end, the end is come;" applying to the destruction of the Jews, and not to the end of the world.

As "all must come to pass, but the end is not yet," the false Christs, ver. 5. must be persons who came before "the end," or the destruction of Jerusalem. Of these there were several:—1. Theudas, in the reign of Claudius, a sorcerer. He persuaded his followers that he could divide the waters of Jordan, and open them a passage. He was defeated by Fadus the præfect, Euseb. lib. ii. c. 11. This is not the same with the Theudas mentioned Acts v. 36. for that man appeared before Judas the Galilæan, and the days of the taxing about the time of Christ's birth. —2. The Egyptian, Acts xxi. 38. mentioned by Eusebius, lib. ii. c. 21. and by Josephus, J. B. lib. ii. c. 23.—3. (Dosthes or) Dositheus, the Samaritan, which called himself the Christ foretold by Moses, Orig. contr. Cels. lib. i.—and many more, who pretended to redeem the Jews from their subjection to the Romans, see Luke xxi. 8. or to be ὁ μέλλων λυτρώσθαι τὸν Ἰσραὴλ, Luke xxiv. 21. Hammond from Grotius on ver. 5.

V. 7. *For nation shall rise*] From *ἔθνος*, and gens, (so Heb. *גוֹיִם*) are the words ethnic (or heathen) and gentile; and by usually opposing these terms to the Jews, the word nations is commonly understood to import all other people except the Hebrews. But this is a casual mistake: for, as there were, Deut. xv. 6. ix. 1. "many nations and great" in the land before the Israelites came, there were also many divisions of Palestine at this time—Judea, with Samaria; Galilee, Ituræa, Abilene—each being properly *ἔθνος* a nation, and also *βασίλεια* a kingdom; the three last having a separate tetrarch, Luke iii. 1. So Eccclus. i. 26. Samaria is one of two nations there specified. Thus this expression in the text, and Luke xxi. 10. may well denote intestine commotions in Palestine, or wars between the tetrarchies; as it does 2 Chron. xv. 5, 6. where the Greek is *πολεμήσει ἔθνος εἰς ἔθνος*. It need not be shown that Judea is often called "a nation," Luke vii. 5. Jer. iv. 16. meaning to the Jews, Jer. xxv. 11. So in Matt. xii. 17. is applied to Christ Is. xlii. 1. when the Jews in those cities were healed, Mark iii. 7, 8. "Jerusalem is great amongst the nations," Lam. i. 1. or the metropolis of Judea, and princess among the provinces; so Amos vi. 1. So Luke xxi. 25. "a distress of nations in the land of Palestine." See note ad loc.

That this is the sense of the word nation, here, appears by the completion of the prophecy, not in wars throughout the world, too vague and general or customary an event, but in the slaughters at that time in Palestine, which were extreme and excessive, Jos. B. J. lib. iv. and v. Euseb. E. H. lib. ii. c. 6. Also it appears by the famines, ver. 7. This belongs to the famine foretold by Agabus, Acts xi. 28. Eus. E. H. lib. ii. c. 8. Jos. J. B. lib. v. in the time of Claudius. It is said there to be *ἐφ' ὅλην τὴν οἰκουμένην*, on the whole world, (rather over the Roman empire,)

but οἰκουμένη signifies (see Luke xxi. 26. Rom. x. 18.) the whole land of Judea. It is the style of the LXX, who often render "the land," meaning of Judea, by οἰκουμένη. So Isa. x. 23. where the Apostle, Rom. ix. 28. reads, ἐπὶ τῆς γῆς, upon the land. So Is. xiii. 5. and again, ver. 9. to lay, not the world, but the land desolate. Thus xxiv. 1. see note on Luke ii. 1. In this sense of οἰκουμένη, the prediction exactly agrees with Josephus, who says, "there was a great famine through Judea." From Antioch, Acts xi. 29. they sent relief to Judea, which shows it could not have extended through the world. See 1 Cor. xvi. 1. 2 Cor. ix. 1. Most probably πάντα ἔθνη, ver. 9. must be thus interpreted—all the nations of Palestine, all the Jews in all parts. The Apostles were yet employed in preaching "through the cities of Israel," till the time of Christ's coming. Matt. x. 23. and note. It is possible that, ver. 14, of preaching the gospel, ἐν ὅλῃ τῇ οἰκουμένῃ, in the whole world, and for a testimony, πᾶσι τοῖς ἔθνεσι, which is there the immediate forerunner of this "end," or "coming of Christ," may be understood, agreeably to c. x. 23, of the apostle's preaching, not through the world, but through all the region of Palestine, and its cities and nations. Gens, in Latin, signifies a family or kindred; ἔθνη may here signify all the tribes of the Jews. Yet this 14th verse may import that the gospel, just before the destruction of the Jews, having been preached fruitlessly in Judea, should be published throughout the world. Euseb. E. H. lib. iii. c. 5. See note on c. xxviii. 19. and Rev. xi. 18. Hammond, partly from Grotius. Le Clerc on Gen. xlix. 10. In Judea, different nations also, the Jews and Syrians, had violent contests. Joseph. B. J. lib. ii. c. 23. Le Clerc.

V. 7.—*famines,*] Suetonius in Claudio, c. xviii. where Scälinger saith from Dio, lib. lx. there were two famines in the reign of Claudius. Whitby.

V. 7.—*earthquakes in divers places.*] There were many in Asia, and the islands of the Ægean sea. See the historians of Claudius and the following Emperors. They became sigas, as being foretold by Christ, of the approaching destruction of the Jews. Le Clerc. See Tacitus Ann. ii. Joseph. B. J. lib. iv. 17. They took place in Crete (Philostrat. in Vitâ Apollon.); in Smyrna, Miletus, Chios, Samos; in Laodicea in the consulship of Nero and C. Cossius, Tacit.; at Hierapolis and Colosse, Euseb. In all which places the Jews resided. Grotius.

V. 7.—*and pestilences,*] μετὰ λιμνῶν λοιμῶς, Gr. adage. Besides the similarity of sound, there is a natural connexion; the one usually produces the other. Thus Hesiod:

Τοῖσιν δ' οὐρανὸν μέγ' ἐπήγαγε πῆμα Κρονίων,
Λιμὸν ἑμοῦ καὶ λοιμὸν ἀποφθινύθουσι δὲ λαοί.

Grotius.

V. 8.—*the beginning of sorrows.*] The first calamities of the Jews under Caligula and Claudius were not comparable to those from Nero to Adrian. Consult Josephus, and Xiphilinus, who abridged Dion. Le Clerc.

V. 8.—*of sorrows.*] (See Lightfoot, note on Mark xiii. 8.) ὠδίνων. Severe afflictions are often compared by the Psalmist and Prophets to the pangs of child-birth. ὠδίνων is found in the LXX, Ps. xlviii. 6. Is. xlii. 8. lxvi. 7. Jer. xxx. 6, 7. Thus in Plautus:

Dolores, mea tu, occipiunt primum.

Grotius.

V. 9, 10, 11, 12. *Then shall they deliver you up to be afflicted,*] So also Luke xxi. 12. Mark xiii. 9—14. The first Christians were persecuted, Heb. x. 32, 33. 1 Thess. ii. 14, 15. 1 Pet. iv. 12. Acts xxvi. 11.

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They were imprisoned—Peter, Acts iv. 3.—Paul and Silas, Acts xvi. 23. 2 Cor. xi. 23. So also Acts xxii. 4. xxvi. 10. They were beaten in the synagogues, Acts xvi. 23. 2 Cor. xi. 23, 25. Acts v. 18, 40.—brought before councils, Acts iv. 3, 6. viii. 3.—before kings, xii. 1, 2. (and Paul and Peter before Nero ;)—before rulers, Paul before Gallio, Felix, and Festus, xviii. 12. xxiii. 33. xxv. 6. They were killed—Stephen, Acts vii. 59.—James, Acts xii. 2. So Acts xxii. 4. Tacit. Annal. xv. Justin Martyr Dial. Tryph. p. 234. They were delivered up by their parents and relations, Tacit. ubi supr. Joseph. J. B. lib. iv. c. 10, 18. 1 Thess. ii. 14. Lastly ; how God preserved his servants, by the raising of the first siege for a small space by Cestius Gallus, which gave time for escape. Epiphan. de mens. et pond. § 15. also c. 4. p. 821. F. Jos. J. B. lib. ii. 39. Euseb. Eccl. Hist. lib. iii. c. 5. Whitby.

V. 9.—*hated of all nations*] as by the Romans ; when Nero imputed to them the burning of the city. Tacit. Tertull. Apol. adv. Gentes, c. ii. Grotius.

V. 9.—*for my name's sake.*] 1 Pet. iv. 16. strictly on that account : for the Epicureans denied a God or a Providence, and the Jews were equally enemies to idolatry ; yet both escaped. Grotius.

V. 10.—*offended,*] as Phygellus, Hermogenes and Demas, 2 Tim. i. 15. iv. 10. So Tacit. Annal. xv. *Σκαραλίζοντας* in Matt. xiii. 21. is expressed by *ἀφίστασθαι* in St. Luke. To be offended was to depart. He who finds the road rough and full of impediments chooses another path. Grotius.

V. 10.—*one another,*] as Acts vii. 26. not strictly mutual hatred ; but the apostates shall betray the true Christians. Grotius.

V. 11.—*many false prophets*] The Hebrews, in the term prophets, included teachers or interpreters

of the Law. The Law of Christ was falsely taught in the early ages, in three different respects :—by those, as Hymenæus and Philetus, 2 Tim. ii. 17, 18. who destroyed the hopes of a future life and all religious support, by asserting that the resurrection was already past—by those who held all outward rites and worship to be indifferent, and encouraged a communion with the Pagan feasts and idols, 1 Cor. viii. 1 John v. 21.—and by those who blended the Christian faith with the tenets of other religions, Jewish or Heathen. Of these were Simon Magus and Carpocrates, the head of the Gnostics, amongst the Heathens, to whom refer 1 Tim. i. 4. Tit. iii. 9. Col. ii. 8. 1 Tim. vi. 20. see also Irenæus and Clemens; and Cerinthus and Ebion amongst the Jews, who, to escape persecution under the shelter of Judaism, held Christ to be only a Jewish prophet, Phil. iii. 18. Gal. vi. 12. 1 Ep. John. Grotius.

V. 12.—*iniquity shall abound,*] i. e. the fierceness of persecutions. The consequent coldness and dereliction was proved by St. Paul, 2 Tim. iv. 16. Thus Heb. x. 25. Grotius.

V. 13.—*unto the end,*] Fides, ipsa ut nativitas, non accepta, sed custodita, vivificat. Cyprian. Non augeruntur in Christianis initia, sed finis. Hieron. Grotius.

V. 14.—*preached in all the world*] That the gospel, before the destruction of Jerusalem, was spread through the Roman empire, styled *ἡ οἰκουμένη*, the world, St. Paul informs us, Rom. i. 8. x. 18. Col. i. 6, 23.; and Clemens, his cotemporary, saith, the nations beyond the ocean were governed by the precepts of the Lord. Clem. Rom. Ep. ad Cor. § 20.

This he alone could truly foretel, who having all power was able to effect it. Whitby.

V. 15.—*the abomination of desolation,*] By this expression is meant the Roman army besieging Jerusalem. Compare the parallel place, Luke xxi. 20. The passage also of Daniel ix. 27. here referred to, with the abominable armies he shall make it desolate. The words βδέλυγμα ἐρημώσεως are a Hebraism for an abominable wasting company of soldiers, or others. The word abominable was commonly applied to the polluted and idolatrous Heathen world. Artemidorus in his Oneirocriticks, lib. ii. c. 20. says, that γύπες, vultures or eagles, (see ver. 28. here,) are a sign in his art of wicked abominable enemies, the very paraphrase of βδέλυγμα. "Standing where it ought not," in Mark, refers to the separation made by God between the Jews and Heathen nations; hence Jerusalem is called holy. That by this prophecy in Daniel is meant the total destruction of the temple, see Euseb. E. H. lib. iii. c. 5. Hammond. Every idol was βδέλυγμα to the Jews. Chrysost. Orat. ii. adv. Judæos. Hence the Roman images of Cæsar in their armies. Whitby.

It appears also from Josephus, that the ancient Jews understood this prophecy of Daniel as relating to the Romans. He wrote, saith he, concerning the Romans, and that the Jewish nation should be brought to desolation by them; ἐρημωθήσεται, the same expression as ἐρημώσεως. Whitby Addit.

V. 15. See a criticism in Grotius ad loc. on Dan. ix. 27. too long for abridgment, in which he proves that it was the Roman ensigns which they worshipped: Religio Romanorum castrensis signa veneratur, signa jurat, signa omnibus Diis præponit, &c. Tertullian. for in the shields on the ensigns were the sculptured

images of the Cæsars. This was the abomination of desolation. See in Grotius the authorities of Papinius, Tacitus, Arrian, Suetonius, Josephus J. B. lib. iii. 8. Herodian. Joseph. Ant. lib. xv. On the ruins of the temple the Roman soldiers ἔθυσαν ταῖς σημεῖαις. Josephus. Grotius.

V. 15.—*in the holy place,*] In the LXX. Dan. ix. 27. ἐπὶ τὸ ἱερόν. Heb. עַל כַּנְּף, upon the wings or battlements of the temple. See the English version in the margin, and note on c. iv. 5. supr. Τὸ ἱερόν was any part of the courts of the temple, (ὁ ναὸς, the temple or sanctuary itself.) The Zelots raised warlike engines on them, and polluted them with dead bodies, and spilling human blood. This Lamy conjectures to be the abomination of desolation. Lamy App. Bibl. b. i. c. iv. p. 89. note C. or De tabern. vi. § 1.

Lightfoot translates and applies Dan. ix. 27. thus : “In the middle of that week (the last of the seventy) he shall cause the sacrifice—to cease, even until the wing (or army) of abominations shall make desolate, &c.” כַּנְף is an army, Is. viii. 8. Thus St. Luke xxi. 20. who throughout this passage explains St. Matthew, Lightfoot.

V. 15.—*holy place,*] Not in the temple; for that could not take place, by the presence of the armies, till the immediate destruction of it: but in the circuit of the holy city. Grotius; hence Whitby.

V. 15.—*whoso readeth, let him understand,*] from Dan. ix. 25. וְהָיָה וְהָיָה, LXX καὶ γνώσῃ καὶ συνήσῃς. Prophecies are more obscurely or more clearly delivered according to their different designation. If to try the constancy of the good, more obscurely; as in the persecution of Antiochus; where, though the continuance was declared, the commencement was not marked, which might have enabled the righteous to have avoided their trial. Jos. Jacchiades on Dan. xii. If to destroy and punish the wicked, more clearly;

as in the destruction of Jerusalem, foretold by Daniel and Christ with great precision, and many circumstances, that the good may have sufficient warning to escape total desolation. Grotius.

V. 16. *Then let them*] Cestius Gallus, præfect of Syria, besieged Jerusalem for some years, and then raised the siege. This was the sign to the Christians to flee to the mountains. The Christians accordingly removed to Pella, beyond Jordan, being warned by a revelation, says Eusebius; and when Titus some months after sat down before the city, there was not one Christian remaining in it. Joseph. J. B. lib. ii. 39. Euseb. E. H. iii. 5. Epiphan. de pond. et mensur. c. xv. also c. iv. See 1 Pet. i. 5. Hammond.

V. 16.—*into the mountains:*] Those mountains, to the north-east towards the source of Jordan, which were in the territories of Agrippa. He continued faithful to the Romans; so that the Christians avoided the desolation that overspread all Judea. Grotius. Le Clerc.

V. 17.—*on the house-top*] The houses in Judea were flat-roofed, and the roof used for walking on. Gerson. tract. de magnif. p. 975, says, that in the Psalms, as a sparrow on the house-top, alludes to walking solitary there. Hammond. The stairs from the roof did not communicate, as has been thought, with the street, but rather came into a passage-room or gateway, whence they might go to the street without coming into the house. See the description, note on Mark ii. 4. infra.

Traces of such stairs, but opening to the street, appear in Euripid. in Phœnissis, and Aristot. Œconom. ii. Grotius.

V. 19. Of the flight of mothers with their infant children, see Joseph. Ant. lib. xiv. Grotius.

V. 20.—*not in the winter,*] the ways being then scarcely passable;—not on the Sabbath-day, lest you be exposed to the indignation of the Jews, or prevented by your own superstition from travelling on that day. The distance allowed by the Jews for a Sabbath-day journey was only 2000 cubits, or about five furlongs; supposed to be the space between the camp and the tabernacle, Lev. xxiii. 3. The Nazarene Christians observed the Law, and most of those who remained in Judea till the time of Adrian. Sulp. Sever. lib. ii. § 45. Euseb. Chron. and E. H. lib. iv. 6. Christ does not here establish the Jewish Sabbath, but cautions believers against probable inconveniences arising from it. Grotius. Whitby. Hammond would have the Sabbath here mean the Sabbatical year.

Note.—Ptolemy the son of Lagus, (Agatharcides in Joseph. contr. Appion.) Pompey and Sossius, as related in Josephus, each took the advantage of attacking and storming the city on the Sabbath-day. Grotius.

V. 21.—*such as was not, &c.*] A customary expression for any thing exceeding great, rather than a prediction that no future calamity should be like it. Exod. x. 14. Joel ii. 2. Whitby.

V. 22.—*no flesh be saved;*] none of the Jews. So St. Chrysostom explains it. The violence of the war was such, from the Romans, and from the Zelots within, who killed all that were averse to hostilities, that, if it had gone on further against the city, the nation, says Chrysostom, would have been utterly destroyed. Hammond. Grotius.

V. 22.—*for the elect's sake*] The elect are the Christians, the chosen in opposition to the called; to those to whom the Gospel was preached, and rejected by them. See note on c. xx. 16. supra. Le Clerc.

V. 22.—*days shall be shortened.*] The Sicarii, or bands of assassins, and afterwards the Zelots, committed such devastation that Vespasian hastened the preparations of the siege to save the remnant of the people. And Titus pressed it forward with such vigour, added to the intestine dissensions and blind imprudence of the Jews, that the days were much shortened. Tacitus. Joseph. Grotius.

V. 22. The elect are the Christians; see Whitby, note on Mark xiii. 20. If God had not shortened those days, the Christians dispersed in Judea would have been destroyed by the Zelots, who slew all averse to the war: or not have been long able to subsist without houses or necessities in the mountains. Titus confessed that it was God who deprived the Jews of their fortresses, Jos. J. B. lib. vi. 43. Whitby.

V. 24.—*false christs,*] Grotius (but it seems doubtful) applies this verse to the false christs who appeared after the fall of the city; as Jonathas, who formed an army in Cyrene:—or to Barchochebas, so called from Chochaba, a town in Galilee, mentioned by Epiphanius, in the days of Adrian. He was besieged by Adrian in Bither; in the city raised round the few towers or forts left by Titus at Jerusalem. On his being slain on the capture of the place, the Jews called him Barchozbas, the son of falsehood. The false prophets might, he conjectures, be those who explained the prophecies in favour of these impostors; as Aquibas and many others. Maimonides. Grotius.

V. 24.—*and false prophets,*] See Josephus, J. B. lib. vii. 30, 38. Le Clerc. Several of these promised help from God, and, being suborned by the seditious, exhorted the Jews not to leave the city. So the prophet, who led six thousand men by such promises into the temple, where they perished by fire. Jos. J. B. lib. vi. 30. Hammond on ver. 6.

V. 24.—*shall show great signs*] Josephus mentions no false miracles; but it should seem the populace were thus deluded; as by Simon Magus, Acts viii. 9. Le Clerc.

V. 24.—*signs and wonders*;] The Jews were mad with superstition; as in religion, so with respect to curious and magical arts. They wore amulets, recited psalms (as the iiii and xxxist to ver. 9.) against unlucky meetings, and believed in sorceries and enchantments. The Rabbis interpreted dreams; and pretended to be skilful in foretelling events, and in working miracles. Lightfoot. See also Grotius ad loc.

V. 24.—*if it were possible*,] To deceive the elect, or the Christians in general, was not impossible; but, after these admonitions, extremely difficult. See the same mode of expression, Acts xx. 16. Rom. xii. 18. Le Clerc. See Origen and Theophylact. Also see Clem. Constitut. lib. vi. c. xviii. That they were sometimes deceived, appears from Tertull. adv. Marcion. lib. iii. Grotius.

The phrase, *εἰ δυνατόν*, "if it be possible," denotes only a great difficulty in a possible act. So Acts xx. 16. Rom. xii. 18. Matt. xxvi. 39. Compare Mark xiv. 35, 36. Wherefore St. Luke changes the phrase there to "if thou wilt." That the deceiving of Christians in the early times of miraculous endowments, was very difficult, appears from that speech of Galen: "Sooner may a Christian be turned from Christ," *Θάρτερον τῆς τοῦ ἀπὸ Χριστοῦ μεταδιδάξεαι*. (Grotius.) This phrase imports the vehemence of the endeavours of the seducers. So Mark xiii. 22. "to deceive, if they are able, the elect." It cannot be collected from this expression, that it is impossible for believers to be ever deceived, or fall away from the truth; for they are solemnly exhorted to the greatest caution, ver. 4, 5, 11, 13. Mark xiii. 22, 23. So Mark xiii. 33, 35, 36.

Luke xxi. 34, 36. And Christ expressly declares, many should fall from the faith. See note on Matt. xviii. 6, 12, 13. Whitby; also Grotius.

V. 26.—*he is in the desert;—in the secret chambers;*] Believe not, if false Messiahs, or those who pretend to deliver Israel from the yoke of the Romans, appear in public—as Simon, who had an army of forty thousand in the desert; or are said to be in concealment in secret places, ready to appear. *Ταμειον* is the treasury of a city, or the storehouse of a private dwelling. Hesych. Glossæ Vet. Hence any private chamber. See LXX Gen. xliii. 30. Exod. viii. 3. See Dent. xxxii. 25. The Christians might have supposed that Christ himself had returned, and was ready to rescue his country from the Romans. Le Clerc.

V. 26.—*in the desert;*] from the security in which they might there collect their forces. Grotius.

V. 27. *For as the lightning*] the Roman army, which shall pass through the territories of the Jews like lightning. Thus shall Christ's coming be not concealed, but manifest, to take vengeance on the Jews. Whitby. Otherwise; when they shall say, Behold he is in the desert, or in the secret chambers! Christ shall not come *μετὰ παρατηρήσεως*, with observation, but like lightning, with sudden and altogether unexpected vengeance. Lightfoot. As his coming, or his destruction of Jerusalem, was by the means of the Roman armies, the two interpretations coincide. Le Clerc observes, that this is described by so sudden an image, that it seems to relate to Christ's last coming to judge the world. This is not so well connected with the context. Grotius agrees in the suddenness of the similitude, as Lucan of Alexander—

— Fulmenque, quod omnes
Percuteret pariter populos.—

applying it to the sudden and general extension of the Messiah's kingdom, pervading all nations. Grotius.

V. 28. *For wheresoever*] *ὅπου γὰρ*—The particle *γὰρ* does not refer to the preceding verse, but to ver. 26. Christ produces two separate reasons why the disciples should not believe the rumours of a Messiah's coming; the first in ver. 27. the second in this. There are many examples of this construction, where more than one *γὰρ* follow each other. Rom. iv. 13, 14. v. 6, 7. Christ here forbids his disciples to join any of the pretended deliverers of the Jews; for that wherever they assembled their followers, the Roman forces would discover and destroy them. Many examples of this are in Josephus, J. B. lib. vii. 26, &c. The sagacity and vigilance of the Romans are compared by Christ in the proverb, Job xxxix. 30. to eagles or vultures, in LXX *γύπτες*. Job ubi supr. And this allusion is heightened by the prophet's being accustomed to compare armies to those birds, Jer. iv. 13. Lamen. iv. 19. and by the eagle being the Roman standard. Le Clerc. Hammond. To this destruction perhaps the prophecy of Moses refers, Deut. xxviii. 49. and Hos. viii. 1. Hammond. So Lightfoot.

V. 29.—*the sun be darkened,*] These are figurative expressions which frequently in the Prophets import the destruction of cities and nations. Isa. xiii. 10. of the destruction of Babylon, and xxiv. 23. of that of the nations bordering on Judea. So Ezekiel, of the destruction of Egypt. They are here applied by Christ to denote the entire excision of the Jewish state. Le Clerc. The powers of heaven are the stars, as Ps. xxxiii. 6. Isa. xxxiv. 4. See also Joel ii. 31. Rev. vi. 13, 14. viii. 12. Hammond.

Whitby agrees in the above exposition, and adds

the following texts, Isa. xxxiv. 3, 4. li. 6. This must refer to the destruction of Jerusalem, as Joel's prophecy mentions it in alluding to that event. Maimonides mor. Nev. applied it to the destruction of all the Jews of superior rank by the Zelots. Twelve thousand of the nobility, *τὸ γέναιον*, were slain by them. See Joseph. J. B. lib. iv. 20, 11, 12, 19, 18. Whitby.

V. 30.—*the sign of the Son of man*] This could be no sign previous to the destruction of the city, as the comet mentioned by Josephus, lib. vii. c. 12. it being said to take place after the distress of those days. Though the force of these words seems to apply to the Last Judgment, yet the close connexion they have with the preceding, and with the latter part of the chapter from ver. 40, shows that they have a reference to these present transactions. Christ declares that the signal destruction of the Jews will manifest the divine vengeance as much as if he had appeared in glory to take it. Hammond. Le Clerc.

The passage may in a second and sublimer sense relate to the Final Advent. Hammond. Le Clerc.

The coming of the Son of man must be at the destruction of Jerusalem, as connected with the eagles or Roman army, ver. 27. This interpretation will not seem strange, if we consider, that the coming of God to destroy, or execute vengeance on a wicked generation, is represented in the O. Test. as his coming in the clouds of heaven. So 2 Sam. xxii. 8, 10. Ps. xcvi. 2, 3. Nah. i. 4, 5. Joel ii. of the Chaldeans, and Lam. i. 13. So also St. John, speaking of things to be done quickly, Rev. i. 1, 3. saith, ver. 7. Behold He cometh with clouds! As to the sign of the Son of Man, John Buxtorf has shown, that as the sign of Jonas the prophet, Matt. xii. 39. is the sign which is Jonas the prophet; so the sign of the Son of

Man inquired after Matt. xxiv. 3. is only "the Son of Man coming," &c. This is confirmed by comparing Mark xiii. 26. Luke xxi. 27. Matt. xxvi. 64. Whitby, and his Addit. No. 42.

V. 30.—*all the tribes of the earth*] of the land of Judea—*αι φυλαι της γης*. Le Clerc.

V. 31. *And he shall send his angels*] And he shall, as with a herald (i. e. as by his angels or messengers) and a sounding trumpet, gather the persevering believers, the remnant, from all parts of Judea. Hammond Paraph. It was the custom amongst the Jews to convene the people by a trumpet, Num. x. To this return of the Jewish Christians from Pella, &c. may refer Ezek. xxxvii. 21. Or it may rather mean, that he will send his angels or messengers, i. e. the preachers of the gospel, to found churches throughout the world; and these chiefly Jewish converts, scattered by this dispersion. Le Clerc.

It is plain by *τότε*, 'then,' in St. Mark, that this cannot refer to any event long after the destruction of Jerusalem. Dr. Lightfoot gives the sense of the words thus: "When Jerusalem shall be reduced to ashes, then shall the Son of Man send his ministers (Christians) of several nations from the four corners of heaven. So that God shall not want a church, though the ancient Jewish church be cast off." This is strengthened by observing—1. That in the O. and N. Test. prophets and messengers are styled angels; 2 Chron. xxxvi. 15. (16 in LXX.) Hag. i. 13. Mal. ii. 7. iii. 1. Matt. xi. 10. Mark i. 2. Luke vii. 27. —2. Their voice is that of a trumpet, Isa. lviii. 1. Jer. vi. 17. Ezek. xxxiii. 3—6. So Rom. x. 18.—3. The Gentiles are said to be called from the four corners of the earth, Matt. viii. 11, 12. Luke xiii. 28, 29.—4. The event of the destruction of the Jews might well prepare the Gentiles to embrace the

faith, as completing our Lord's prediction, manifesting his indignation against unbelievers, his protection of his servants, his own justification, and their sin who crucified and rejected him. Whitby.

V. 32.] See note on Mark xi. 13.

V. 33.—*all these things,*] pointing to the temple. Those who hold that the prophecy in the following verses extends further than to the destruction of Jerusalem, lay great stress on the opposition of *ταῦτα* here, and *ἐκείνη* in ver. 36. "these things" now, and "that" day and hour in future; as Grotius and Wall in his critical notes. But the passage, ver. 34. "This generation shall not pass," with the scope of the context, and the general argument, seems to counterbalance it. Notes in both the modes of interpretation are given in the sequel of the chapter.

V. 33.—*it is near,*] rather, *ἔσται*, *ille*, *he* is near, ver. 30. Comp. James v. 8, 9. Luke xxi. 31. Matt. xxi. 43. Whitby, Addit. No. 43.

V. 33.—*at the doors.*] This phrase imports the certainty of the event, not the approximation of the time. So Gen. iv. 7. punishment is the certain consequence of the offence, and James v. 9. and Phil. iv. 5. Rev. i. 3. Grotius.

V. 34. *This generation*—] Grotius, supposing the destruction of the Jews a kind of type of the future advent of Christ, observes, that γενεὰ αὐτῶν, Hebr. נִסְיָ, is certainly this present race of men; as xxiii. 36. Grotius. This expression therefore demonstrates, that Christ had hitherto referred to that very age. This age or generation never bears any other sense in the N. Test. than the men of this age. See Matt. xi. 16. xii. 42. xxiii. 36. Mark viii. 12. Luke vii. 31. xi. 29, 30, 31, 32, 50, 51. xvi. 8. Acts ii. 40. Also the

kingdom of God is said to be instant, and at the door, Luke xxi. 29, 31. Our Saviour's words, says Eusebius, compared with the events recorded in Josephus, manifest his predictions to have been divine. H. Eccl. lib. iii. c. 7. Whitby.

V. 85.—*shall not pass away.*] similar to the mode of expression in Isa. liv. 8, 9, 10. Grotius.

V. 96. See Lightfoot and Whitby on Mark xiii. 32.

V. 36. *But of that day—knoweth no man,*] Deut. xxxii. 34. Lightfoot. *Τῆς ἡμέρας ἐκείνης*, it is shown by Hammond in a note on Heb. x. 25, refers in very many passages to the day of this destruction of the Jews. Zech. xiv. 1. gives the force of the expression. See Luke xvii. 24, 30. xix. 43. Acts ii. 20. 1 Cor. i. 7, 8. iii. 13. 1 Thess. v. 2. 2 Thess. i. 10. 2 Pet. i. 19. iii. 10. Rom. xiii. 11. 1 John ii. 16. compare ver. 34. of this chapter. It may have a respect also to the day of judgment. The day and hour means the precise time. The general time of the destruction was certainly known to our Lord. Hammond. Le Clerc.

V. 39.—*knew not,*] They had sufficient intimation from Noah, 2 Pet. ii. 5. Heb. xi. 7. Gen. vi. 13. They are here said not to have known this, because they did not embrace or improve the knowledge of it in averting the judgment. In the same sense they knew not their visitation, Luke xix. 42. Whitby, Addit. No. 44.

V. 39.—*the flood came*] That the deluge was universal, see Grotius. The tradition appears in the history of all nations. Varro, the most learned and most diligent investigator of antiquity, divides the

whole series of time into the *ἀδελαν*, before the general deluge (*magno cataclysmo*), the fabulous; and the historical. Josephus cites Berosus the Chaldean historian, Hieronymus the Phœnician, Mnaseas, and Damascenus the friend of Augustus. Abydenus names Noah, *Σείσιθρον*, and the great Being who revealed the impending destruction, *Κρόνος*; for by *Κρόνος* the Greeks expressed the Hebrew *מלך*. Thus Philo-Biblius; *ὁ Ἰλος, τοῦτ' ἐστὶν ὁ Κρόνος*. The Phœnicians, Assyrians, and Armenians worshipped the planet named by the Greeks *Κρόνος*, as of superior influence. Tacitus. In the works of Eupolemus and Artabanus also is found the tradition of the universal deluge. Grotius; where see more *ad loc.*

V. 40.—*the one shall be taken,*] This must refer to the destruction of the Jews, by the eagles, or Roman army, being mentioned in Luke xvii. 35, 36. So also, *οὗν*, therefore, connects the following words. It shows the providence of God rescuing some equally exposed with others to the impending danger. Whitby. Hammond Paraph.

V. 41.—*at the mill;*] A hand-mill; the only sort then used, in each family.

V. 42—44.] Dr. Lightfoot probably conjectures that the discourse of Christ ended here, as in St. Mark and St. Luke; and that the words following, as Luke xii. 39. were spoken at another time. The words; “as a thief,” denote any unexpected judgment, as Rev. iii. 3. In 1 Thess. v. 2. they have been supposed to refer both to this judgment on the Jews, a signal prelude and proof of the final advent; and to that event. In 2 Pet. iii. 10. Luke xii. 39, 40. they refer to the final advent. Whitby.

V. 43.—*broken up*.] *Διορυσθῆναι*. The same expression, Exod. xxii. 2. Jer. ii. 34. Grotius.

V. 45.—*faithful and wise servant*,] The application of this parable is so obvious, that it is not given by Christ. It inculcates the necessity of attention and perseverance in the faith of Christ, as the punishment of unbelievers was approaching. Le Clerc.

V. 45.—*to give them meat*] This was the office of the steward, or distributor, who dispensed to the slaves a monthly allowance. Laur. Pignorius. Le Clerc.

V. 48.—*evil servant*] probably the apostatizing Jew betraying his fellow-christians. See Matt. x. 21. xxiv. 10. Comp. 2 Pet. iii. 4. Heb. x. 37. James v. 8, 9. Whitby.

V. 48.—*say in his heart*] a Hebraism, אמר בלבו. Thus LXX, Ps. xiv. 1. “to think.” Grotius. To “delay,” χρονίζεις, דחך, Hab. ii. 3. Grotius.

V. 51.—*shall cut him asunder*] *διχοτομῆσθαι*. Debtors who were convicted of non-performance of their obligation to their creditors were cut asunder, says Tertull. Apol. p. 22. So also may stewards who betray their trust. But Le Clerc asserts, from C. Binskershak. Obs. Jur. Rom. lib. i. c. 1. that *διχοτομῆσθαι* is only to make a division of the property of the debtors. Le Clerc. So also Grotius. *Διχοτομήσει* is a shorter expression for *διχοτομῶν τὴν οἰκίαν ἀφορίζει αὐτόν*. *Διχοτομεῖν* answers to Heb. חָצַק rendered by Aquila; in a similar word, *ἡμίσευσε*, Gen. xxxiii. 1. The explanation is to be sought for in c. xxv. 32, (29, 30.) Grotius.

This was the punishment inflicted by Samuel on Agag, 1 Sam. xv. 33.—by David on the Ammonites, 2 Sam. xii. 31.—by Trajan on the rebellious Jews.

παλλοὺς δὲ—διέπριον. Traj. 14. p. 255.—threatened Dan. iii. 29. and in Susanna, ver. 58, 59.—inflicted on defrauders of creditors, Tertull. Apol. c. iii.—on rebels and betrayers of their country in the East, and by the Romans, Sueton. Vit. Caius, c. 27. Horat. Serm. 1. Sat. 1. Dio.—by the Greeks, Hom. Od. E. ver. 338. Sophocles. Aristophanes.—by Egypt. Herodot. lib. ii, c. 39. Therefore this punishment will I inflict, says Christ, on those, perfidious to their covenant of baptism, and enemies to my government. Whitby. See also Or. Cust. ad loc. where are more instances.

V. 51.—*with the hypocrites :*] with those servants who deceived their master with false pretences to frugality and probity. The idea of appointing a portion seems taken from the division of booty amongst soldiers. Job xx. 29. Ps. xi. 6. Le Clerc.

V. 51.—*weeping and gnashing of teeth.*] Slaves, who were grievous offenders, were often condemned to work in the mines or quarries, where the groans and lamentations were excessive. We are told in Josephus, B. J. lib. vi. 44. that this happened at this time to many of the Jews. In a higher and second sense it relates to a future life. Le Clerc.

CHAPTER XXV.

V. 1.—*unto ten virgins,*] These virgins are נְתוּנִים, Ps. xlv. 14.—the συνομάλικες in Theocritus, Epithal.—the παρθέναι ἑταῖραι of Pindar, Ode 3. Pyth. Grotius.

V. 1.—*to meet the bridegroom.*] and bride. So the Vulg. (sponso et sponsæ) and Syr. Marriages were called by the Rabbins, הַכְּבֻשָּׁה, “the introducing of the bride” into the house of her husband. The

virgins, who were relations and friends of the husband, met her rejoicing. Lightfoot.

V. 1.—*the kingdom of heaven be likened*] When it is said, “the kingdom of heaven is *like*” to any thing, it seems to refer chiefly to the preparation or reception of the gospel, as in the parables of the good seed, the wedding garment, the talents given. This parable, or nearly such, is found in the Jewish records: “Repent, whilst thy lamp burns, and the oil is not extinguished.” Reschith Cochma. Another parable of theirs is: “This is like a king, who invited his servants; the wise adorned themselves, and sat in the porch of the palace; the foolish pursued their own business. The king on a sudden called his servants—They who are prepared, said he, or adorned, shall eat of my banquet; they that are undressed or unprepared, shall not eat of it.” Kimchi in Isa. lxx. 13, 14. Midrash. Cohel. ad c. 2. 9. Origen in Matt. Hom. 32. Chrysostom in v. 10. St. Jerom and others of the Ancients apply this parable justly to a late repentance. See ver. 13. Luke xxi. 34, 36. Matt. xxiv. 45, 46. Good is the advice of the Son of Sirach, Ecclus. xviii. 21, 22. Whitby.

V. 4.—*oil in their vessels*] In many parts of the east, particularly in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp, which they thus supply with oil, in the other. Chardin apud Harmer V. ii. p. 431. et Or. C.

V. 9.—*saying, Not so;*] μήποτε saying (we will not give) lest— (non dabimus) ne— This ellipsis is frequent in the Hebrew before the particle וְ ne; see Gen. iii. 22. Le Clerc. An ellipsis of denial or refusal; as Gen. xx. 11. εἴπα γὰρ μήποτε οὐκ ἐστὶ θεοσέβεια—i. e. supplying, (I will conceal that Sarah

is my wife.) And thus $\delta\tau\iota$ is sometimes used. Grotius. "Perhaps it will not suffice." Μήποτε is used for, perhaps, Heb. אִם , throughout the LXX. So Gen. iii. 22. &c. &c. See note on 2 Tim. ii. 25. Whitby. Particula addubitantis, yet elliptical. Beza.

V. 13.—*the hour wherein*] The Syriac, Vulgate, Arabic versions, and the Alex. with some Gr. MSS. have not the latter part of this verse, ἐν ᾧ , &c. Grotius. Mill, Proleg. n. 875. edit. Küster, supposes it may have been taken from ver. 44. of the preceding chapter: for that if it had once existed in the original, no rational man would have omitted to translate it. Whitby observes, that the words there differ from these; that the sense is deficient and abrupt without it; that Theophylact notices it; and that it connects perfectly with ver. 50. c. xxiv. Whitby.

V. 14.—*as a man travelling*] This parable appears not to be the same as that in St. Luke, at the house of Zaccheus. There the gifts are equal; the general assistance, to every Christian, of the Holy Spirit. Here they are various, implying the extraordinary powers bestowed on the Apostles, or seventy disciples, or other teachers. As Christ drew nearer the end of his course, he more naturally referred to these. See Rom. xii. 6. 1 Cor. xii. 8, 11, 29. Ephes. iv. 11. Grotius. This parable was spoken on mount Olivet three days before the last passover—that in St. Luke c. xix. before the raising up of Lazarus. That, being nigh to Jerusalem, was a warning to the Jews of the impending account for their impiety and negligence; see v. 14.—this, a general warning for the last judgment. Lightfoot.

Yet Whitby would show that this parable also respects the Jews; and the return of the King in both, the return of Christ after taking possession of his

kingdom at the right hand of God, to take vengeance on the Jews; or, after going by his apostles and disciples to erect a kingdom among the Gentiles, and then coming back to punish them, Matt. xxiv. 14. applying the talents to his servants; as, to the apostles, ten; to the seventy, or those of lesser spiritual gifts, five; to the Jews themselves, one talent, i. e. the Law and the Prophets; and holding, as all are agreed, the destruction of Jerusalem to be a full emblem of the final judgment. Whitby ad loc. et note on Luke xix. 12.

V. 15.—*according to his several ability;*] as each was able to manage in his several station a less or greater sum, by the best means in their power. Hammond. Le Clerc.

V. 21.—*enter thou into the joy*] *Χαρά* signifies a feast. The master invites the freedman to feast with him, as a distinction, on his good conduct. The LXX render ΠΝΩΝ convivium, often by δόχη and γάμος, once by *χαρά* joy, Esth. ix. 17. There is an easy connexion between joy and feasting, Gen. xxxi. 27, 1 Chron. xxix. 22. It may be observed, that though slaves were not, freedmen were, admitted to their master's table. So Demetrius, the freedman of Pompey. Le Clerc. So Whitby,

V. 24.—*thou art an hard man,*] σκληρός. This is only the finishing of the picture; there is nothing answerable to it in the application of the parable. Le Clerc. or see note on Luke xix. 22, infra.

V. 26.—*slothful*] Heb. לֹא עֹמֵד, LXX in the Proverbs, ἀνήμερος. Lat. cessator. Grotius,

V. 26.—*thou knewest that I reap*] The argument

lies thus: Though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandize; you ought to have put it out to the public money-changers to interest: some exertions should have been made. Properly speaking, God only requires service in proportion to the means and to the degree of grace granted by him. Lightfoot. Le Clerc.

V. 27.—*to the exchangers,*] *τραπεζῖται*, from the table before them. Thus in Plautus:

Quantillum argenti mihi apud trapezitam siet.

Grotius.

Thus also mensarius in the Latin; Suet. in August. c. iv. mensarius collybo discoloratus; and *ἄνθρωπος* the man of the table, amongst the Jews, is a money-changer. Kiddushim. Per. 3. Galba cut off the hands of a fraudulent money-changer, and nailed them to his own table. Suet. in Galb. c. ix. (They are named *κολλυβισται*), from the collybus, a species of silver money with the impression of an *αξ*, which appears in the above quotation. See Scapula, voc. *κόλλυβος*, et not. on c. xxi. 12. supra.) Lightfoot.

V. 29.—*him that hath*—] *ἔχειν* is here, rectè habere, bene uti; as 1 Cor. xv. 10. not to suffer the grace to be bestowed in vain; *ἀλλὰ καπιάζειν*. Gro-

V. 30.—*into outer darkness:*] rejected and cast out from the feast or house, into the darkness of the night, and outward air; as c. viii. 12. Le Clerc.

V. 31.—*shall come in his glory,*] This and the following verses, 32, 34, 46, plainly refer to the ge-

neral day of judgment, when he shall judge all nations. Comp. Matt. xvi. 27. 2 Thess. i. 7—9. Jude 14, 15. (Acts x. 42—xvii. 31.) Whitby.

V. 33.—*on his right hand,*] This seems to allude to the custom in the Sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand. Maimonid. Tract. de Synedr. c. 1. Kimchi on 1 Kings xxii. 19. So R. Eliezer, cap. 4. sect. 4. Whitby.

V. 34.—*prepared*] appointed, assigned by God. So the Hellenists. See c. xx. 23. 1 Cor. ii. 9. Heb. xi. 16. Tobit. vi. 11. Gen. xxiv. 44. Grotius.

V. 40.—*ye have done it unto me.*] So Matt. x. 42. Acts ix. 4. "Why persecutest thou me?"—meaning his church, or disciples. Whitby.

V. 40.—*of these my brethren,*] The Jews enforced these duties with great earnestness; but it is to be feared they confined the practice to those of their own nation. Thus, on Deut. xiii. 4. "Ye shall walk after God," Rabbi Chama in Vedarim. thus comments: "He clothed the naked, Gen. iii. 21. He visited the sick; he comforted those that mourn, Gen. xxv. Do thou also these duties." Rider. It is a question if these Rabbis did not live after the time of Christ,

V. 41.—*fire, prepared*] The Fathers, as Origen, Chrysostom, Euthymius, and Theophylact, observe, that Christ saith not of the punishment, as of the kingdom, that it was prepared for man from the beginning; that God designed man's happiness; he alone is the author of his misery; that the fire was prepared, not for man, but for the evil spirits; but

man, rejecting the double offer of reward on obedience and repenting grace, submits to their thralldom, conforms to their evil minds, joins in their rebellion, and incurs the punishment not originally designed for his nature. Whitby from Grotius.

CHAPTER XXVI.

The parallel passages are: Matt. xxvi. 1—75. Mark xiv. 1—72. also in various passages, Luke xxii. 1—71. John xviii. 1—28.

V. 2.—*after two days is the—passover.*] The Jews have a tradition, that those condemned to suffer death were reserved till the time of the three great feasts, when they were executed before the people, “that all Israel might see and fear,” Deut. xvii. 13. especially false prophets and raisers of sedition, (thus Herod of St. Peter, Acts xii. 4.) as they esteemed Christ to be. Hammond. Whitby. Perhaps they consulted, ver. 4. only because he came up from Galilee, and could be readily seized at the passover: or, because the prophets had so foretold, it was the will of God.

V. 2.—*to be crucified.*] It appears, says Grotius, that the Jews had a tradition, that they should be redeemed by the Messiah on the very day they came out of Egypt. Which is true, Whitby observes, as being the day after the passover, or the fifteenth of the month Nisan; not of the fourteenth day, or Thursday, when the paschal lamb was offered; (Whitby.) but of the day when the lamb was offered. See below, note on ver. 17.

V. 3. *Then assembled together*] Lightfoot on this verse supposes, from the Rabbins, that the Sanhedrim lost or gave up the power of life and death by their own remissness.

V. 3. *Then*] τότε. This word is of a lax signification in St. Matthew; this might have been the council mentioned John xi. 47. Grotius; but it is doubtful.

V. 3.—*of the high-priest,*] Caiaphas, John xi. 51. He was a Sadducee, Acts v. 17. The kings of Judah appointed the high-priests from amongst the family who possessed the claim to that office, 1 Kings ii. 27, 35. 1. Chron. xxix. 22. In the republic, the Sanhedrim. Maimon. Under the Syro-Macedonians, and the Romans, those nations assumed the same privilege with greater licence. Grotius.

That Caiaphas was high-priest at this time, and throughout the presidentship of Pilate, is proved by Dr. Paley, Ev. Chr. V. ii. p. 158.

V. 4.—*consulted*] συμβουλευσαντο. Ps. ii. 2. xli. 7. Grotius.

V. 5.—*among the people.*] They feared the people; especially the Galileans, that had come up to the feast.

V. 6.—*Bethany,*] This supper was the same as that in John xiii. 1. for Judas had not time to betray Christ at the paschal supper; the priests being employed also, and the poor, in celebrating the feast. It was now at Bethany, two days before. Lightfoot. See note on Luke xxii. 3.

V. 7.—*having an alabaster box*] Hammond asserts from the Greek grammarians, Hesych. Phavorin. Methodius and Suidas, that the word ἀλάβαστρον

signifies a vase or cruise "having no handles," from *α non*, and *λαβή* a handle. The form is with a long narrow neck, described by Pliny Nat. Hist. lib. ix. c. 35. de margaritis: Et procerioribus sua gratia est, elenchos appellant fastigiata longitudine, alabastrorum figura in pleniorē orbem desinentes. The materials usually of marble; so Nonnus; particularly of the onyx, a sort of marble: hence it is probable the woman did not break it: sometimes of glass or metal. Theocritus speaks of golden alabasters; and so Athenæus; Epiphanius of *βίκιον ὑέλιον*, a vessel of glass. They contained oil, myrrh, nard. They are mentioned in Plutarch, Vit. Alexandr. Julius Pollux, lib. vi. Athenæus, out of Alexis; Herodotus, of Cambyses; and Martial. See note on Mark xiv. 3. Hammond.

Le Clerc contends, that the name is from the species of marble called in Arabic *بَاطِرَاتُون* batsraton, and adding the Arabic article, al-batsraton. This marble is found in Arabia. It is the same as the onyx. Plin. Nat. Hist. lib. xxxvi. c. 7. Onychem etiam in Arabia montibus, nec usquam alicubi, nasci putavere nostri veteres; and afterwards (lib. xxxvi. c. 8. Hunc aliqui lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optimè servare incorrupta dicitur. So Willan, p. 166.) Nascitur circa Thebas Ægyptias, et Damascus Syria. Between the Nile and the Red Sea, in Ægyptian Arabia, was a city hence called Alabastra. Plin. lib. v. c. 9. Ptolomæus, lib. iv. c. 5. to which the alabastrine mountain extended, mentioned by that writer. Le Clerc supposes, that the woman certainly broke the vessel. It might be of glass; or probably of this thin marble. She broke it, as the thick syrup of the nard did not flow easily from the mouth of the vessel. Le Clerc.

Grotius apprehends that *ἀλάβαστρον* is a general name for a vessel to contain myrrh or nard, *μύρρον*.

He observes, the onyx stone is called, not alabastrum, but alabastriten, as being a material of which the vessels are often made. He inclines, with Epiphanius, to suppose this to be of glass, as the woman broke the vessel. Grotius. Whitby; note on Mark xiv. 3. inclines to think, with Hammond, that the woman *συρρίψασα*, might only shake the vessel, or break off the neck, as a flask is broke, *συρρίβω* Vet. Gloss. meaning sometimes 'conquatio.' Whitby.

V. 7.—*very precious ointment,*] See note on Mark xiv. 3. *infra*.

V. 7.—*poured it on his head*] It was usual amongst the Jews to pour oil and unguents on the head at feasts, Ps. xxiii. 5. Eccl. ix. 8. So with the Heathens. The pretence of waste, which Judas makes use of, is on account of Christ's poverty and humility, who usually rejected such luxuries. Le Clerc.

V. 8.—*is this waste?*] Only said by Judas, John xii. 3, 6. The rest seemed to approve his remark, or silently acquiesce, Mark xiv. 5. But Christ justified it clearly, ver. 10. The good work which was to be done soon, or never, was preferable to that of which the opportunities were constant and perpetual. Whitby.

V. 11.—*me ye have not always.*] These words destroy the doctrine of Transubstantiation. Whitby. "The poor ye have always." Christ alludes to Deut. xv. 11. Grotius.

V. 12.—*she did it for my burial.*] The woman's intention was to show her respect and veneration. But Christ takes occasion hence to forewarn his disciples, that his burial was approaching. Of the custom of unguents in embalming, see John xix. 39. Grotius. Le Clerc.

V. 14. *Then one of the twelve,*] So named to mark the completion of the prophecy, Ps. xli. 9. "He that eateth bread with me, &c." Then, *τότε*, hints at the time. It was the common tradition of the Church, that Christ was betrayed on the Wednesday. And this is assigned as one reason why the Church fasted on Wednesdays (and Fridays), because Christ was betrayed on the Wednesday and suffered on the Friday. *Τὴν τετράδα καὶ παρασκευὴν ἡστούμεν, τὴν μὲν, διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος.* Constit. Apost. lib. v. c. 15. lib. vii. c. 13. Epiphanius. Expositio Fidei, p. 1104. Augustinus. ad Casul. Ep. 86. p. 392. Whitby. This agrees with Lightfoot on ver. 6.

V. 15.—*for thirty pieces of silver.*] Shekel is in Hebrew, pondus; a weight; so is *στατήρ* in the Greek. A shekel and a *στατήρ* are of the same value; about 2s. 6d. of our money—the thirty pieces 3l. 15s. When pieces of money are mentioned in Scripture, it is to be understood of the shekel. Lamy. 2 Sam. xviii. 11. the ten pieces of silver are rendered by the Targum ten shekels. Thirty pieces, or shekels, the *LXX* *τριάκοντα δίδραχμα*, in Josephus *τετράδραχμα*, it appears from Exod. xxi. 32. were the price of a slave or servant when killed by an ox or beast. Maimonides, more Nev. par. iii. c. 40. Thus when in Aristas the price of the redemption of each captive Jew in the time of Ptolemy is said to be twenty drachmas, it appears, by Josephus, that it is a mistake for 120 drachmas, or thirty shekels; each shekel or stater being four drachmas. So true it is, that Christ "took on him the form of a servant." Crucifixion was also a servile punishment amongst the Romans. Hammond. Grotius. Whitby.

A shekel was four *δράχμας*, or denarii, of about 7d. each. Thus *τετράδραχμα*, Josephus. The *LXX*

used the double drachma. Hence a shekel is by them expressed as *δίδραχμα*. Grotius.

Thus the two pence given by the good Samaritan is two denarii or drachmas, i. e. 14 or 15d. English; and 300 pence the price of this ointment, Mark xiv. 5. is 9l. 13s. 9d.—though the expression 300 pence is only understood to express (not the accurate price, but) a round sum nearly the amount. Doddridge.

V. 17.—*Now the first day of—unleavened bread*] *Τῇ δὲ πρώτῃ τῶν ἄζυμων*. The morning of the day (according to Le Clerc, Thursday) on the evening of which day the paschal lamb was ordered to be killed before the setting of the sun, Exod. xii. 6. Mark xiv. 12. Though, strictly speaking, there was no obligation to abstain from leavened bread till the paschal supper, or from the beginning of the 15th day of the month Nisan to the end of the 21st; yet, through caution not to offend against the Law, the Jews began to remove the leavened bread from their houses on the fourteenth, before the lamb was killed. Hence this day is here called “the first of unleavened bread,” though Moses gives that name to the fifteenth, Exod. xii. 16. Le Clerc.

Note—as the day with the Jews began in the evening, the 15th day commenced on the evening of the 14th, when the paschal supper was held.

V. 17.—*the passover?*] The manner of killing the paschal lambs is thus described by Lightfoot from Maimonides. Corban Pesach. c. 1.

The lambs are killed only in the Temple, in the usual court of other sacrifices, on the fourteenth day of the month Nisan, after noon, after the daily sacrifice. The Israelites bring the lambs on their shoulders. The whole assembly of people is divided into three companies. The first company enters and fills the whole court. The doors are locked. The

trumpets sound. The priests stand in order. The Israelites kill each a lamb. A priest receives the blood in a silver or golden phial, and gives the full phial to the next, who returns him an empty one. Thus the blood is handed to the altar, and sprinkled or poured out against the foot of it. The lamb is flayed; the fat burnt on the altar; the body carried back, and eaten where they sup. The skin is given to the owner of the house. Lightfoot.

V. 17.—*prepare for thee to eat the passover?*] The question, how far Christ may be said to have celebrated the passover before his crucifixion, is surrounded with difficulties. There are three opinions on this point. One, that he did not at all celebrate this rite; but only took leave of his disciples, and instituted the Holy Supper in a kind of valedictory meal. The second, that he did celebrate the passover by anticipation on the Thursday evening. The third, that the nation celebrated the passover on that year on the Thursday evening, and that he kept the legal feast with the rest.

A general idea of some of the principal arguments is all that can be here given.

Those who hold the two prior opinions insist that John expressly declares, xviii. 28. the Jews would not enter the judgment-hall on the Friday, or day of the crucifixion, because they had to keep the passover. Therefore Christ must either, which is the first opinion, have not kept that feast at all (and this Evangelist never says that he did keep it), or, which is the second, have kept it with bitter herbs and unleavened bread only, without eating of the lamb; in the manner that the Jews, especially after the dispersion, were and are accustomed to celebrate it when absent from the Holy Land. Which mode is called a memorial, or *πάσχα μνημονευτικόν*, and by no means *θύσιμον*. (But this distinction, says Whitby, is modern and ideal.)

They add, that the constant custom of the Jews in breaking bread, and blessing a cup of wine at their usual repasts, renders the idea of the valedictory meal less inconsistent. See Scaliger de Emend. Temp. L. vi. p. 567. Edit. 1629. and Grotius.

Those who support the third opinion show that Matthew, Mark, and Luke join in asserting, that on the first day of unleavened bread, when they kill the passover, (but the paschal lambs were only killed at one general stated hour for the whole nation,) Christ kept the passover with his disciples. Thursday therefore was the fourteenth of Nisan, and the general time of the celebration of the passover that year. They add, that the keeping of the passover mentioned John xviii. 28. was only the slaying of sheep and oxen on the Holy Convocation, or first day of the seven, for which time the feast was kept, Deut. xvi. 2. Numb. xxviii. 18, 19. i. e. the Chagigah, or offerings, which are called "oxen for the passover," 2 Chron. xxxv. 7, 8, 9. So "calves," 1 Esdras i. 8.

The advocates for the anticipation reply, that, if the legal passover was on the Thursday, Christ must have been accused, and tried, and crucified on this day of holy convocation, which was observed as strictly as a sabbath: also, that the days of eating unleavened bread were indeed seven, as in Lev. xxiii. 6. Numb. xxviii. 16, 17. and commenced on the paschal evening; but in popular speech (and thus by Josephus, J. B. lib. ii. 5, Macknight.) were reckoned eight; for the whole fourteenth day was also so called, as on that day they searched for and destroyed the leaven in their houses. This fourteenth day commenced at the evening of the thirteenth, or (on the plan of these critics) on Thursday evening. Therefore Christ, who said "my time is at hand," and expressed himself to be anxiously desirous to keep the passover, might keep the memorial of it on the 13th in the

evening; and yet the Evangelist speaks of his celebration of it on the first day of unleavened bread. Then did he give up the ghost on the cross, at the very hour when the paschal lamb was killed—on the Friday, at the ninth hour, or three in the afternoon.

Of these three opinions, Lamy, Calmet, Du Pin, hold the first, or the valedictory meal. Scaliger, Grotius, Hammond, Macknight, and others—the anticipation of the passover. Macknight, supported by two passages in Philo, even asserts, that Christ then ate the paschal lamb, which was not always killed in the Temple. Philo de Vitâ Mosis, lib. iii. et de Decalogo. But Philo, says Grotius, being an Alexandrian, is not to be strictly depended on in these local Jewish customs. Lightfoot, Whitby, Le Clerc, and many others, hold the third opinion—the general celebration of it on the Thursday evening.

That the passover again was held on the Friday, is the opinion of Tertullian contr. Judæos, c. viii. Hilarius, Quæst. 55, 94. Chrysostom. Hom. 82. in Joan. Theophylact. Victor Antioch. Epiphan. Hæres. 52. Euthymius, Cedrenus, &c. See Calmet Dict. artic. Passover, Pâque.

That Christ instituted the Lord's Supper on Thursday evening, is plain from 1 Cor. xi. 23.

Much pains has been taken to determine by astronomical calculations, that the paschal full moon came on the Friday, A. D. 33. at the time of our Saviour's death. But as we know not if the Jews kept the true or the mean full-moons, or what cycle they followed; see Dodwell de Cyclis, p. 429.; and as they sometimes intercalated a month, that the harvest might be ripe (Maimonides.), no great certainty can be expected. Bowyer. Conject. on John, c. vi. 4.

Note—Some intricacy may appear in the subsequent notes on this subject, arising from the discrepancy of opinion in the writers from whom they are

selected; but the controversy can only be left to the judgment of the reader, on comparing and diligently studying the several authors. See note on John xiii. 2. *infra*.

V. 17.—*to eat the passover?*] i. e. the lamb slain in remembrance of the פסח, (pesach, Gr. πάσχα,) or passover. Le Clerc. So Lamy App. Bibl. b. i. c. vi.

The manner of celebrating the passover is thus given from Maimonides Pesach by Lightfoot, Temple Serv. c. xiii.

1. They mingled a cup of wine with water, and one gave thanks, saying, "Blessed be God for the fruit of the vine, and for his holy convocation!" and they drank it off. Of these cups of wine they drank four in the course of the ceremony.

2. Then they washed their hands.

3. The table was then furnished with two cakes of unleavened bread, with bitter herbs, and with the paschal lamb roasted whole; these three articles were appointed by the Law;—also with other meats, as the remains of the chagigah, or peace-offerings of the preceding day; and with a thick sauce made of dates, figs, raisins, vinegar, &c. mingled together, named חרוסת, charoseth; to represent the clay, of which their ancestors made bricks in Egypt.

4. They first eat a small piece of sallad; then remove all the dishes from the table, that the children may inquire and be instructed in the nature of the feast. Then replacing the supper, they explain the import of the bitter herbs, and paschal lamb——

5. And repeat, over the second cup of wine, the Psalms cxiii. cxiv. The above explanation was called the Hagganah, 1 Cor. xi. 26. The two psalms were the first part of the hymn, or Hallel, which was composed of the five psalms from the cxiii. to the cxviii. inclusive.

6. The hands are then again washed. They proceed to break and to bless a cake of the unleavened bread; then to reserve under a napkin half of the cake, if necessary, for the aphicomen or last morsel: for the rule was, to conclude with eating a small piece of the paschal lamb, or, after the fall of the temple, of unleavened bread.

7. The rest of the cake they proceed to eat with the charoseth, and bitter herbs.

8. Then they eat the flesh of the peace-offerings; then the flesh of the lamb. After which they again washed.

9. They have then a third cup of wine filled; or the cup of blessing, over which they say grace after meat; then give thanks for the wine, and drink it.

10. Lastly, they have a fourth cup of wine filled; over which they complete the Hallel, or hymn of the five psalms, with a prayer—and conclude.

Comparing this ritual with the procedure of our Saviour at his last passover, it appears that the mention of the first thing he did is coincident with the third cup, or the cup of blessing, which he directs them to divide among themselves. Then he taketh some of the unleavened bread again, and blesseth, and breaketh, and giveth to be eaten for his body from henceforth; in that sense in which the paschal lamb, of which they had then eaten, had hitherto represented his body. And that cup, usually called the cup of Hallel, he taketh and ordaineth for the cup of the New Testament in his blood. Afterwards he finished the singing of the hymn or Hallel, and went out to the Mount of Olives. Lightfoot.

But observe, that Lightfoot in the *Horæ Hebraicæ* on Matt. xxvi. 26. is of opinion, that our Lord directed the first cup to be divided among them, Luke xxii. 17. and that he instituted the Sacrament on the cup of blessing, 1 Cor. x. 16. And this seems to have been

his latest and best weighed opinion.—Lightfoot strenuously opposes the idea, that the sop was given to Judas, or the feet of the disciples washed, at the paschal supper; urging, it was impossible that Judas should be permitted to leave that rite unfinished to go on any business. The supper, John xiii. 1. was therefore prior to this.

V. 18,—*to such a man,*] τὸν δέλου' a pure Greek expression, 179, Syr. Grotius.

V. 18,—*my time is at hand;*] the time in which he was to be seized by the high priest, &c. For which reason, as he was very desirous of eating this pass-over before he suffered, Luke xxii. 15. he began as early in the evening as was allowable. Le Clerc.

V. 20.—*he sat down*] ἀνέκειτο. The first posture at meals was probably reclining on the grass; as perhaps, Gen. xviii. 4. שָׁבַת Heb. Sitting also at the table was very ancient, Gen. xliii. 33. 1 Sam. xx. 25. Tacit. de German. separatæ sedes, sua cuique mensa. So of the Spaniards and Gauls in Strabo. The Assyrians probably introduced the reclining posture. It is first mentioned in Scripture by Amos ii. 8. The Jews yet partly conform to it in eating the passover. Grotius.

Ἀνέκειτο (he reclined or lay down.) The Jewish doctors approved of this mode of eating the pass-over, then usual at meals; though it was directed in Exodus to be eaten standing. For, say they, it is a significant ceremony, to show that we have now attained to that rest in Canaan, to which we then were tending. Our Lord complied with the usual custom.

V. 20.—*with the twelve.*] The usual number was from ten to twenty, called φαρμακς (Josephus.), in

eating the passover: for the lamb was to be totally consumed.

V. 23.—*his hand with me in the dish,*] Hence Judas was present at the paschal supper; that he also continued present at the institution of the Sacrament, see Luke xxii. 21. Whitby.

V. 24.—*woe unto that man by whom*] Hence follows, 1. That the prediction of this event did lay on Judas no antecedent necessity of doing this action, because it did not lessen the woe due to him for it; but only doth suppose in God a knowledge how the will of man left to his own freedom will determine or incline itself. 2. Christ saying, “it is good for that man, &c.” shows this cannot be the portion of all men except a few elect by an immutable decree; for this preterition would then include all others, and also Judas, though he had not betrayed Christ, provided he was none of God’s elect. Whitby. So Grotius.

V. 24.—*not been born.*] A usual expression of the Rabbis. Lightfoot.—*Melius non subsistere, quam malè subsistere.* Hieron. Grotius.

V. 25.—*Thou hast said.*] A term of assent; so ver. 64. and Mark xiv. 62. This might be said to Judas, who was near our Lord, unheard by the rest. Grotius. For if the rest had heard it, they could not readily have believed that he would have been ordered to purchase things for the feast. Ward.

V. 26. *And, as they were eating, Jesus, &c.*] The first Christians celebrated the Holy Sacrament at or after their usual supper, as Acts ii. 46. xx. 7, 11. “the supper of our Lord,” 1 Cor. xi. 20. But this sacrament was very early separated from the agapæ,

or feasts of charity. (Ep. Jud. 12.) Yet that name may have taken its rise, not from the charitable meal, as Tertull. but, by synecdoche, from the cup at the Sacrament, which by Ignatius is called *ἀγαπή*: in the same manner as the eucharist, from the *εὐχαριστία*, or blessing of the bread. See the Fathers, Chrysostom, Justin, Clemens, and Tertullian, from whom it appears that the Sacrament was soon directed to be received fasting, or in the morning. Grotius.

V. 26.—*took bread,*] The Greek church give leavened bread, and hold that our Saviour used it. The Latins, unleavened; or, at present, wafers. Mac-knight. Against these wafers of the Romanists, which are only laid on the tongue, and not broken, it appears that the breaking of the bread is a necessary part of the rite.—1. By the continual mention of it by St. Paul and all the Evangelists; so the council of Toledo, A. D. 693. cap. 6.—2. Christ said, "Take; eat; this is my body broken for you," 1 Cor. xi. 24. But this cannot be said where the elements are not broken; more than, where the elements are not given, can be said, "this is my body given for you."—3. There is no doing this "in remembrance of me," of his body broken on the cross, if no body broken is distributed.—4. 1 Cor. x. 16. the eating Christ's broken body is necessary to the communion: "the bread which we break, is it not the communion?" &c. The rite continued a thousand years with bread broken, as Humbertus testifies, in the eleventh century. Baron. tom. ii. p. 1008. Humb. contr. Græc. ib. p. 971. Whitby.

V. 26.—*and blessed it,*] The Jews always gave thanks to God on partaking of meat or wine at any common meal. The form was: "Blessed art thou, O God, who producest bread—" (Calmet Dict. art. Manger.) Philo. The Talmudists. Josephus. So Scaliger. The Jews, in all their repasts, when they

sit down, break bread, and, breaking it, bless the table. After the meal, they take a certain cup, which is called *Cos Hillel*, *Benedictionis Poculum*; and all drink of it, saying a certain prayer, and singing part of a psalm. *Scaligeriana in voc. Εὐχαριστία*. Without this blessing the food was held profane. Thus St. Paul, 1 Tim. iv. 4, 5. To bless or give thanks, *εὐλογεῖν* and *εὐχαριστεῖν*, are expressions perfectly similar. Properly it is *εὐχαριστεῖν τῷ Θεῷ*, as Acts xxvii. 35. and *εὐλογεῖν τὸν Θεόν*, Luke i. 64. ii. 28. xxiv. 53. Jam. iii. 9. But the Hebrews, whom the Hellenists copy, delight in contractions. They say therefore *εὐλογεῖν τινα*, for *εὐλογεῖν Θεὸν ὑπὲρ τινα*: and this is followed by the LXX, and by the writers of the N. Test. Thus Heb. ii. 17. *ἠλάσθησθαι τὰς ἁμαρτίας*, for *ἡλ... τὸν Θεὸν περὶ τῶν ἁμ...* and 1 Sam. ix. 13. *ἡβητ' ἱβ', εὐλ. τὴν θυσιάν*, for *εὐλ. τὸν Θεὸν ὑπὲρ τ. θ.* As the Jews, on their great feasts, extended their thanks to particularize the blessings then commemorated; so probably our Lord, and certainly the early Christians, returned peculiar thanks at the Sacrament for the blessings of our redemption in him. See Justin. *Constit. Clem.* lib. vii. c. 27. Irenæ. lib. v. c. 2. Origen *adv. Cels.* viii. Grotius. Buxtorf, *de Cornâ Dom.* § 46. § 74. *dé Synag. Jud.* xii. p. 254.

V. 26.—*and brake it,*] into as many pieces as the number of guests, twelve or thirteen. By this action he signified the breaking of his own body, 1 Cor. xi. 24. Le Clerc. This action expressed the breaking of the body of Christ. It also expressed the liberal kindness of our Lord, inviting us to be partakers in the benefits he obtained for us. With the Hebrews, and many other nations, to break bread, as one of their cakes or loaves was sufficient for the whole company, implied to bestow or distribute it to others. Isa. lviii. 7. Lament. iv. 4. Mar. vii. 19. Diogen.

Laert. Pythag. Xenoph. Exped. vii. Jamblichus. Thus the Ancients named the bread at the communion, *πλάσματα*. Serm. August. ii. de Verbis Apost. Grotius.

V. 26.—*Take, eat:*] It was essential that the apostles should eat the bread; as the eating of it was the mark or symbol of their partaking in the effects of the death of Christ, signified by its being broken. This had its source from the Jews, who, in their sacrifices of thanksgiving, (properly peace-offerings,) *eucharisticis sacris*, ate part of the victim, and thus partook of the sacrifice. Le Clerc. The kind of sacrifice named *שלם* (peace-offering, Eng. Tr.) was one of the most distinguished amongst the Jews. Philo renders the word *σωτήριον*, Josephus *χαριστήριον*, others *εὐχαριστικόν* but that was properly *יהודה* only a species of the *σωτήριον*. The *σωτηρία* extended to all benefits obtained, or future. *שלם* expresses every species of good. In this sacrifice the Israelite partook of the victim; God permitting, as a testimony of his favour, that he should be admitted to this amicable privilege, 1 Cor. x. 18. Christ, by the easy symbol of the bread, made his followers also partakers of the sacrifice of himself, 1 Cor. x. 16. And as all the Jews were accustomed to understand that the food of the body was used as a type importing that of the mind, and that the future bliss was shadowed under the idea of heavenly banquets, the symbol readily figured to them the great blessings of Christ's passion; faith bestowed on earth, and happiness in heaven. *Quod esca est carni, hoc animæ fides*. Script. de Cœnâ Dom. Thus Philo, lib. de Allegoriis: *Τὸ φάγειν σύμβολόν ἐστι τροφῆς ψυχικῆς· τρέφεται δὲ ἡ ψυχὴ ἀναλήψει τῶν καλῶν καὶ πράξει τῶν κατορθωμάτων*. Also *idem*, lib. de Sacr. Abel. et Cain. So Maimon. Duct. Dubit. lib. i. c. 29. Thus Jer. xv. 16. Ezek. iii. 3. Prov. ix. 5. Rev. x. 9.

Ecclus. xv. 3. xxiv. 19. Also of future bliss, see Luke xiv. 15. xxii. 30. Matt. viii. 11. Grotius.

V. 26.—*this is my body.*] The lamb in the paschal supper was called by the Jews the body of the passover, or the body of the paschal lamb. The master of the family also said, on breaking the bread, "This is the bread of affliction, which our fathers ate in Egypt, &c." or, "This is the unleavened bread," or, "This is the passover; whosoever is hungry, come and eat." Christ alludes to these phrases. It is plain, the unleavened bread was not the same bread eaten in Egypt; so neither can the words, "This is my body," convey the idea of the same identical body. Hammond. Of the expression, "the body of the passover," &c. see Buxtorf, as in the note above. Le Clerc.

In the giving of thanks, and all other rites, the Jews referred to the Egyptian deliverance. Thus, when our Lord broke and distributed the bread, he appears to have said, "This is my body," i. e. This bread which I give you shall no longer be a symbol or remembrance of the bread which you ate on your escape from Egypt; but of my body, which is broken for you. Luke xxii. 19. Le Clerc. Such sacramental phrases, used by the Jews, must easily lead the Apostles to understand the present expression as the representation of the body of Christ. Whitby.

V. 27.—*he took the cup,*] The paschal cup was directed to be tempered with water. Misn. de Benedict. vii. The wine and climate appear to have required it. The ancient Christians (and the Romanists yet) continued the custom. *Ποτήριον ὕδατος καὶ κραμάτων*, Justin. *Mixtum calicem*, Irenæus. *Κίρνεται ὁ οἶνος τῷ ὕδατι*, Clemens. Thus Cyprian calls it a tradition from our Lord. Add Canon.

Afric. xl. and the Syr. Greek, Arab. Latin Liturgies. Grotius. With the mingling the wine with water, chiefly by the Romanists, Jos. Scaliger is much displeased. He says, to mix water with the wine in sacrificio et coenâ nunquam factum est; nec fit apud Judæos et Samaritanos, nec fiebat etiam in sacrificiis apud Ethnicos. Vinum illud vocabatur vinum spurcum. Mirum est, illos tam proximos temporibus apostolorum tam turpiter errâsse. Scaligeriana, voc. Vin.—N.B. He was a zealous protestant. It appears from Lightfoot to have certainly been the Jewish custom. He observes, the mingling of water with every cup was requisite for health, and to avoid intemperance. Their wine was very strong. Babyl. Berac. fol. 50. 2. Gloss. "The wise agree with R. Eleazar, that one ought not to bless over the cup of blessing, till water be mingled with it." Gemarists. Lightfoot.

V. 27.—*he took the cup,*] After supper, as appears from St. Luke and St. Paul, the Jews drank four cups, from which number none were excused, in the paschal feast. This, it should seem, was the third; for Luke mentions another cup, which Christ drank after this, c. xxii. 17. (or rather before.) He probably observed most of the paschal rites. He particularly enjoins his disciples to drink of this, that they might be partakers of the benefits of the approaching sacrifice of himself; a very material part of which was the shedding of the blood. He therefore adds, "For this is my blood." If ye will participate in the effects of its effusion, bear witness of your desire, by drinking of this wine; which is in future to be the symbol of that, and not of the paschal lamb. Le Clerc.

V. 27.—*gave thanks,*] the same as εὐλογῆσας. The cup of blessing, 1 Cor. x. 16. לֶחֶם וְכַּיִּי Heb. for

ἡ and τῷ, are synonymous. Ps. x. 8. Isa. lxiv. 11. ἡ, by the LXX ἐλάλησαν. Grotius.

V. 27.—*Drink ye all of it;*] In sacrifices, and in covenants confirmed by sacrifices, the blood was received in patera; as we learn, Thebaid. Papin. iv. and drank by the more barbarous nations; as Plutarch in Vit. Publicol. Tac. Ann. xii. Magellan of the Americans. Of the Assyrians, Val. Max. lib. ix. c. 11. Of the Scythians, Solinus and Mela. Of the Saracens, Nicetas Choniates. Of the Danes, Saxo Sialand. Ezek. xxxix. 19. By the more civilized, wine was substituted. That covenants were confirmed by libations of wine, see Aristoph. Lysistrat. et alibi, σπονδὰς ἐκπίμαι. Thus Diod. Sicul. The word σπονδαῖν, spondeo, to pledge, arose from libations. σπονδαὶ ἀμύραι. Hom. Grotius.

V. 27.—*Drink ye all of it;*] Most Romanists pretend, that Christ only spoke these words to those persons, to whom he said, when speaking of the bread, “Do this;”—and that those words, “do this,” were only spoken to his apostles, whom he then made priests. But the reason of partaking of the cup, because “it is the blood of the New Testament shed for the remission of sins,” doth concern all believers, as well as priests. And also the other reason given by Christ, to “eat this bread, and drink this cup,” in remembrance of his death—of his body broken, and blood shed for them—and show it forth till his second coming; this, as St. Paul clearly shows to the Corinthians, equally concerneth all believers. Whitby.*

V. 28.—*of the New Testament,*] the new covenant. It was the constant custom and practice of the eastern nations to use blood in the making any pact or covenant; so the old covenant of Moses was confirmed,

* See Annotations on the Epistles, 1 Cor. xi. 25, 27.

Exod. xxiv. 6, 7, 8. Christ represents himself as the victim, from whence the blood is taken to ratify the new covenant; and this the symbol of his blood, 1 Cor. xi. 25. Hammond, note on the Title. Le Clerc.

V. 28.—*my blood of the new testament,*] Το αἷμα τῆς διαθηκῆς, here, and Exod. xxiv. 8. Zech. ix. 11. and Heb. x. 29. is the blood by which the covenant is sanctioned. The word *sanctio*, for this reason, is properly derived by the ancient grammarians from *sanguis*. It is the part of the Law which devotes the man's life on the infringement of it. Thus Homer, *Iliad* iii.

Τῷδε σφ' ἐγκέφαλος χαμάδις ῥέτοι ὡς ὅδε οἶνος.

Grotius.

V. 28.—*shed for many for the remission,*] This may refer to Dan. ix. 24, 27. and Rom. v. 15. Christ here passes from the federal sacrifices to those which are piacular; in which the life of the animal is offered as a substitute for the life of the man, who had deserved death. Thus these victims are said in the Law to bear the sins of the people. But the blood represents the life, which is itself invisible. "The life of the flesh is in the blood, and I have given it you for an atonement," &c. Lev. xvii. 11. thus Heb. ix. 22. Grotius.

It is with respect to these piacular offerings that Lightfoot observes—Our Lord alluded, not only to the bread he broke, but to the daily sacrifice of the lamb in the Temple for the sins of the people, cut and broken into many parts, when he said, This is my body broken for you, 1 Cor. xi. 24.—and not only to the wine at the supper, but to the cup of wine daily poured out in the drink-offerings, when he named it "this cup which is shed for you." Lightfoot on Luke xxii. 20.

As by the body the Ancients understood the communication of the sufferings and of the glory of

Christ, so by the blood they understood the communication of his death and of immortal life; for the blood, as has been said, signifies life. Thus Ignatius calls αἷμα Χριστοῦ, ἀφθαρτον καὶ ἀθάνατον ζωὴν. To the same purpose Clemens, and Oratio in Missâ Latinâ, and Liber de Cœna Domini—panis est esca, sanguis vita. This connects perfectly well with the remission of sins; for, as death arose from sin, the remission of sins is displayed in its best consequences when death is abolished.

That ἐκχυνόμενον is properly “will be immediately shed,” the present tense for the proximate future, is shown from very many proofs, as c. iii. 10. ἐκκρίνεται, valet, “jam jam excudetur,” &c. of the same mode of expression. Grotius.

V. 29.—*fruit of the vine,*] When the Jews blessed the cup, the form was, “Blessed be he that created the fruit of the vine!” Lightfoot. Grotius.

V. 29. *not drink—of this fruit of the vine,*] i.e. not celebrate this holy rite, not drink of this cup of charity. Christ ate and drank with his disciples after his resurrection, Acts x. 41. Acts i. 4. probably. John xxi. 13. Luke xxiv. 30, 43. Ignatius Ep. Eccl. Smyrnæ. “I will not drink of this—till in my Father’s kingdom,” might possibly mean, till the kingdom of the Messiah commences after my resurrection; but that is never called the kingdom of his Father, but the kingdom of Christ, 1 Cor. xv. 24, 28. Otherwise ἐν ᾧ, may be rendered “a little while;” then the sense will be, “after a little while, on my ascension, I will drink no more, till—” &c. But Mark xiv. 25. Luke xxii. 16. fix the meaning of ἐν ᾧ here to “henceforth;” οὐκέτι οὐ μὴ πίω, “I will from henceforth by no means drink.” The true interpretation, comparing it with St. Luke xxii. 16. seems to be, that he will no more celebrate this or

any deliverance till they celebrate together the great last deliverance in a future world. He uses the expression of drinking wine, as usual in Scripture, Isa. xxiv. 9. xxii. 13. to indicate feasting; under which idea he speaks of the future happiness, as c. viii. 11. The wine is called new, as the future state will be new to the apostles. Hammond. Le Clerc.

Whitby, note on Mark xiv. 25. observes, in opposition to Le Clerc, that "the kingdom of God," in Mark, and Luke xxii. 18. being the same as "the kingdom of the Father," here, i. e. the kingdom and power given to Christ of the Father; when one of these is come, the other must be come also. But, 1. from these texts, Mark i. 15. "Repent, for the kingdom of God is near," Matt. xxi. 31, 43.—also 2. from these, Mark xv. 43. the Jews then expecting the kingdom of God; Luke xix. 11. xvii. 20. xiv. 15. Mark xi. 10.—also 3. from these, Christ having told them the kingdom was among them, Luke xvii. 21. xi. 20. Matt. xii. 28. xvi. 28. Luke ix. 27. Mark ix. 1. Mark iv. 30. Luke xiii. 18, 20. Lastly, his doctrine being the gospel of the kingdom of God. Mark i. 14. Matt. xiii. 19. Mark iv. 11. Luke iv. 43. viii. 1. ix. 2, 11; 60. xvi. 16. Christ also, after his resurrection, explaining to his apostles, and they preaching to others, the things belonging to that kingdom, Acts i. 3. viii. 12. xix. 8. xx. 25. xxviii. 23, 31. xiv. 22. Col. i. 13. From all these texts he is of opinion, the kingdom of God, or of the Father, does not here signify Heaven, but the Gospel State; the kingdom erected at Christ's resurrection, and more completely begun at his ascension. "To drink this wine new," is explained by St. Luke to be, when, or after, Christ was sacrificed for us, 1 Cor. v. 7. not so much by really drinking it with the apostles, as by fulfilling the promise made to them. Luke xxii. 29, 30. Whitby.

V. 30.—*sung an hymn,*] The Jews usually sang, after their repasts, verses or pious songs, מְנוּחָה. After the paschal feast, they sang from the cxixth to the cxixth psalms; so Paulus Bregensis. These might have been sung by our Lord, and by his disciples; or possibly some other hymn adapted to his present particular institution, similar to the Christian hymn; Acts iv. 24. Hammond.

It was the custom of the Hebrews to pour forth pious hymns on any occasion of rejoicing. Of this kind were those of Deborah, Hannah, Zacharias, Mary, and of the Jews, 2 Mac. x. 38. and Acts iv. 24. Christ might have formed his discourse, John c. xvii. into one of these. This mode of singing extempore hymns is praised and recommended by St. Paul, Eph. v. 19, Col. iii. 16. It continued long in the church. So Tertullian. Pliny. Synod. Tolet. iv. can. 12. Scriptor contr. Artemon. Euseb. Grotius.

It was certainly the paschal psalms, from the cxixth to the cxviii (or the great Hallel), in which the disciples, accustomed to that recital, readily joined; and in which, as the Jews observe, are mentioned the sorrows of the Messiah, and the resurrection of the dead. Whitby, note on Mark xiv. 26.

V. 31.—*offended because of me,*] ἀνανταλίζεσθαι ἐν ἐμοί: “desert their Lord—virtually renounce their master.” So this phrase always signifies in the N. Test. see note on Matt. xi. 6. xviii. 6. The words of the prophet Zech. xiii. 7. seem to be primarily understood of an evil shepherd or teacher, (as also xi. 17. Grotius,) Christ does not appear to apply them here as a prediction to him, but as a proverbial expression or argument a majori. ‘If scattered when an evil shepherd is smitten, much more when the good and great shepherd.’ Whitby from Grotius.

V. 34.—*before the cock crow,*] In St. Mark, “before the cock crow twice.” The Jewish doctors distinguish the cock-crowing into the first, second, and third times. Lightfoot on John xiii. 38. The Heathen nations in general observed and spoke of only two. Of these the latter, which was about the fourth watch, quartâ vigiliâ, Plin. N. H. lib. v. c. 22. or the breaking-in of the day, was the most distinguished, and was usually implied by ἀλεκτροφοβία, as in Mark xiii. 35, “at midnight, or at cock-crowing, or in the morning;” and by gallicinium, as in A. Gellius, Macrobius Saturn. lib. i. c. 3. Apuleius, Censorinus, cap. 19. (et de die natali, c. xxiv.) Julius Pollux, lib. i. c. 7. § 8. Thus quarta vigilia in Solinus, speaking of the sun seen rising from mount Casius, is secundis galliciniis in Amm. Marcellinus, lib. xii. Thus τὸ δεύτερον ἀλεκτρυὸν ἐφθγγετο, Aristoph. Ἐκκλ. and thus, ad canem galli secundi, Juv. sat. ix. v. 106. As the cock crew the second time after St. Peter’s third denial, Mark xiv. 70. it is to this second and more distinguished time that the other Evangelists also refer, (or rather to the second of the three times mentioned by the Jewish doctors.) Grotius: Whitby.

It is not to be hence concluded that this was necessarily the passover supper: the words not importing that “before the cock crow, after I have spoken, thou shalt deny me thrice;” but only thus—“Art thou so confident? Within the time of cock-crowing, the short space between a first and second cock-crowing, thou shalt thrice deny me.” Lightfoot.

V. 36.—*a place called Gethsemane,*] Hebr. גֶּתְשֶׁמַנִּי; the place of oil-presses, or vale of oil or fatness, as Isa. xxviii. 1. דִּמְשָׁן. Χωρίον is vicus; in Lower Latin, villa; and thus the Vulg. a row of houses or village without a city. In this vicus or hamlet (across the brook Kedron, John xviii. 1.) was the

garden into which Christ went. Grotius. As no gardens were allowed in the holy city, on account of the pollution of the weeds and dung, Bava Kama. c. 7. hal. ult. numbers were formed near the walls, and the mount of Olives. Lightfoot.

V. 38.—*sorrowful, even unto death:*] From Ps. cxvi. 3. See also Ps. xlii. xliii. Grotius. Of the excess of Christ's sorrow, and the cause, see Whitby ad loc.

V. 39.—*let this cup pass from me:*] This cup is his death, not the present sorrow; as it is thus consistent with the correspondent passage in Mark, that "the hour might pass from him;" and with the request, John xii. 27. "Save me from this hour!" which evidently denotes the hour of death. This he wished to decline; yet submitted freely to the divine will. Phil. ii. 8. Heb. x. 7. Grotius. The Jewish phrase, of a cup, expresses his death; (yet also any affliction, see note on c. xx. 22.)

V. 39.—*if it be possible,*] not repugnant to thy decrees; if no method of salvation be equally just and suitable. Otherwise, Mark xiv. 36. all things are possible to thee. Grotius. Whitby.

V. 39.—*not as I will,*] Here θέλω in the Hebrew idiom; which has no potential or optative mood, is put for θέλωμι vellem quidem; but be it, not as I might wish, but as Thou wilt. Thus, contrary to the natural love of life, his will became the same as the divine. Rev. xii. 11. Acts xxi. 13. See Origen, lib. vii. adv. Celsum. Grotius.

V. 41.—*that ye enter not*] Pray; not that they might not be tempted, of which see Luke xxii. 31, 32. but that they might not give place to it. Εισέλθεισθαι here is in the sense of ἐμπίπτειν, immergi et succumbere. 1 Tim. vi. 9. The following words are a motive to this prayer and vigilance; when persecu-

tion and death impend, the spirit will be willing to undergo it, but the flesh may be weak and fail you. Whitby. Thus Grotius.

V. 45.—*Sleep on now,*] You can show no farther kindness to me, I am to be delivered to the Gentiles. (So Grotius.) Gal. ii. 15. Or, *καθεύδατε τὸ λοιπὸν*, “sleep hereafter and take your rest; now is no time for sleeping.” So Phavorin. and Stephan. deinceps. So it may be rendered, Acts xxvii. 20. 1 Cor. i. 16. 2 Cor. xiii. 11. 2 Tim. iv. 8. Heb. x. 13. It is added in St. Mark, *ἀπείχῃ*, it is enough that you have slept already. Or, with the Vulg. Gloss. and Bois, make it an interrogation: Do you sleep now? It is enough that you have slept already: arise now, let us be going. Whitby, see note on Mark xiv. 42.

V. 45.—*of sinners.*] As, sinners of the Gentiles, Gal. ii. 15. Or *ἀνόμους*, Acts ii. 23. 1 Cor. ix. 21. Here, the Roman soldiers. Grotius. Or, generally, into the hands afterwards of Pilate and his officers. See note on Luke xxii. 52. *infra*.

V. 49.—*kissed him.*] The Jews were accustomed to salute each other, not only after a long absence, or on taking leave, but usually on other occasions, from regard; as fully appears from Luke vii. 45. Hence the custom descended to the Christians. See Tertullian ad. Ux. lib. ii. et aliàs passim. This is the *φίλημα ἀγαπῆς* and *ἅγιον* of St. Paul. Thus Justin Apol. and Tertull. de Oratione. The custom yet prevails in the Eastern Church. Grotius.

V. 51.—*one of them,*] The three first Evangelists conceal his name. John, xviii. 10. acquaints us, it was Peter. It is possible, if Peter's name had been published whilst alive and in Judea, he might have

been brought into danger for opposing the magistrates. Le Clerc.

V. 52.—*all they that take the sword*] all that take the sword unlawfully, shall deservedly perish by it. Thus St. Augustin ad loc. ; and it was a common proverbial expression with the Jews. But the import of the words here is, “Put up thy sword;—you need not attempt to use it in my defence. God will revenge my cause, in a distinguished manner, by the destruction of the Jewish nation.” So Rev. xiii. 10. Rom. xii. 19. Grotius; and thus Whitby. Or, it may possibly mean, that all those, who now come armed to seize me, shall hereafter fall by the sword, in the approaching seditions and conflicts. Le Clerc.

V. 53.—*legions of angels?*] See Dan. vii. 10. 2 Kings vi. 17. Grotius.

V. 56. *But all this was done,*] This may refer to all our Lord’s sufferings: but rather perhaps to Isa. liii. 12. “He was numbered with the transgressors;” as respecting his speech just before—“Are ye come out as against a thief?” Le Clerc.

V. 57.—*to Caiaphas*] the high-priest—First to Annas, John xviii. 13. But this is not mentioned by the other Evangelists; as he appears only to have been brought there till a council was summoned at the house of Caiaphas. (So Whitby on Mark.) We see here the high-priest summoning the council, as Ananus the high-priest also in Josephus. Hence it is evident that the office of Nasi, or ruler of the people, did not then exist; whose peculiar business it would have been, καθίζειν συνέδριον, or, to summon, or form the council. Grotius.

V. 59.—*sought false witness*] Amongst the Jews, in prosecuting false prophets or seducers of the people, it was so far lawful to say any thing, true or false, that no man was permitted to appear in their defence. See P. Fagius, in his notes on Chald. Paraph. on Deut. xiii. 8. and Maimonides in Hilcoth Sanhedr. c. ii. So it is said, Acts vi. 11, 13. in the history of Stephen, that “they suborned men.” The Jews’ present treatment of Christ is an antitype or further completion of their conduct towards Jeremiah; xxvi. 8, 9. Hammond. On false witnesses, see Lightfoot ad loc.

V. 61.—*I am able to destroy*] Our Lord had said, “Destroy ye this temple,” pointing to his body. The false witnesses testified that he said, “I am able,” δύναμαι in Mark, “I will destroy this temple.” But to speak disrespectfully or even to prophesy against the temple, was deemed a capital offence; as Jer. xxvi. 11.; and Stephen, Acts vi. 13. “against this holy place.” Grotius.

V. 61.—*in three days.*] διὰ —; a hellenism; for διαγενομένων τριῶν ἡμερῶν. Thus δι’ ἑκτα ἡτῶν. Deut. xv. 1. Acts xxiv. 17. Grotius.

V. 62.—*the high-priest arose,*] See note on Mark xiv. 56. infra.

V. 62.—*what is it which these*] Τί is frequently put for διατί, why; as Matt. viii. 26. Luke ii. 48. John i. 25. Mark ii. 16. Then the sense may be; Why do these thus witness against you, if it were not true? or, To what end do men witness against thee, if thou wilt answer nothing? Whitby. But it seems imaginary.

V. 63.—*held his peace.*] Thus, Σιωπῇ τοῖς σοφοῖς

ἀπακρίσις. Eurip.—and Philo de Legatione: ἐστὶ γὰρ πῶς καὶ δι' ἡσυχίας ἀπολογεῖσθαι. See Isa. liii. 7. and Acts viii. 32. Grotius.

V. 63.—*I adjure thee,*] Ἐξορκίζειν, or, ὀρκίζειν, Heb. נִשְׁבַּח, is sometimes to swear to perform a promise; as Gen. xxiv. 3. l. 6, 25. Exod. xiii. 19. Frequently in Latin it is, obsecrare, to adjure by the name of God, to perform what is requested, (as 1 Sam. xiv. 27. 1 Kings ii. 43. Cantic. v. 9. Mark v. 7.) or to reveal the truth. In this last sense it was used either by private persons, or by the magistrate. By private persons, as Judg. xvii. 2. “the silver, about which thou didst use execration;” and 1 Kings viii. 31. “and he impose on him an imprecation to adjure him.” (See margin Engl. Bibl.) By the magistrate; either to the witness, in which case it was the usual manner of giving a judicial oath, Lev. v. 1. So Prov. xxix. 24. the partaker with the thief heareth cursing; i. e. though he be adjured, he will not reveal, Ps. x. 7.;—or to the person accused, Num. v. 19, 21. where it is called an oath of adjuration, וְהָאֵלֹהִים נִשְׁבַּח. Josh. vii. 19. This form, or voice of adjuration, Lev. v. i. φωνὴ ὀρκισμοῦ, הָאֵלֹהִים, is given in 1 Kings xxii. 16. and Josh. vii. 19. Thus, אֵלֹהִים signifies, in Ps. x. 7. and in Hiphil is critically St. Paul's ὀρκίζω, to adjure. 1 Thess. v. 27. To this solemn adjuration of the high-priest our Lord replied. Grotius and Hammond. So Whitby, note on Matt. v. 33.

V. 63.—*the Christ, the Son of God.*] Synonymous terms with the Jews. Luke xxii. 67. Art thou the Christ? or ver. 70. Art thou the Son of God? Thus the Jews called the Messiah, from Ps. ii. Hence Nathanael, John i. 49. “Thou art the Son of God; Thou art the King of Israel.” Hence in Matt. xvi. 16. St. Peter saith, “Thou art Christ, the Son of the

living God." In Mark viii. 29. "Thou art the Christ." In Luke ix. 20. "The Christ of God." Grotius ad loc. and note on Matt. xiv. 33.

V. 64.—*Thou hast said :*] "It is so as thou hast said." See note on Mark xiv. 62. $\Sigma\upsilon\ \epsilon\acute{\iota}\pi\alpha\varsigma\ \pi\lambda\eta\nu\ \lambda\acute{\epsilon}\gamma\omega$:—here $\pi\lambda\eta\nu$ is "moreover," more than that. So in Mark, I am, *and*, you shall see, &c. Wall. Critical Notes. Or $\pi\lambda\eta\nu$ is nevertheless, although you do not believe, and will not acknowledge me. Grotius.

V. 64.—*at the right hand of power,*] i. e. of God the Father, who is called Power by the Hebrews. So Jarchi on Num. vii. 10. Moses received it, when commanded from the mouth of "Power." So the right hand of Greatness, Heb. viii. 1. and 1 Pet. iv. 14. (Comp. Luke xxii. 69. the parallel passage, "the right hand of the power of God.") Hammond.

V. 64.—*of power,*] Heb. i. 3.—viii. 1. is the right hand of God; by the Jews called Power. The Rabbins usually say, $\כִּסֵּף הַנְּבוּדָה$, from the mouth of God. So Kimchi on Josh. vii. And Jarchi on Num. vii. 10. (Ainsworth.) says, that "Moses received not the offering of the princes, till commanded by the mouth of the Power." Whitby; so Grotius.

V. 64.—*coming in the clouds of heaven.*] "The Son of Man" refers to Dan. vii. 13. The time of his appearance probably refers to the destruction of Jerusalem, to take vengeance of the cruelty and unbelief of that nation. This explains $\pi\lambda\eta\nu$ in the sense of nevertheless: and is confirmed by $\acute{\alpha}\pi\alpha\rho\tau\iota$ "within a little while," and $\acute{\alpha}\pi\delta\ \tau\omicron\upsilon\ \nu\tilde{\nu}$ "from this time," in St. Luke; which makes the idea of the future and final judgment more unsuitable to this passage. Coming in the clouds of heaven, was a certain indication with the Jews, of the coming of their Messiah. Christ's sitting at the right hand of Power was visible, or evi-

denced by the effusion of the Holy Ghost; his coming, by the destruction of Jerusalem. Grotius, Whitby.

V. 65.—*the high-priest rent his clothes,*] The high-priest could not legally rend his usual garments, Lev. xxi. 10.; but they qualified the precept. Cunnæus de Rep. Heb. lib. ii. c. 3. See 1 Macc. xi. 71. Joseph. B. J. lib. ii. c. 26, 27. Some say it was only forbidden in the time of his ministry. Whitby.

When witnesses declare aloud the blasphemy which they have heard, then all hearing the blasphemy are bound to rend their clothes. Maimon. in Avod. Zarah. cap. 2. They who judge a blasphemer, first bid the witness to speak out plainly what he hath heard; and when he speaks it, the judges, standing on their feet, rend their garments, and do not sew them up again. Sanhedr. c. 7. hal. 10. and Babyl. Gemara ad loc. Lightfoot.

The high-priest was only forbidden to rend his garments in the case of private mourning for the dead, by Lev. x. 6. xxi. 10. And it appears that he did rend them in extreme distress, as 1 Macc. xi. 71. Joseph. B. J. lib. ii. c. 26, 27.; and probably, as a judge, on blasphemy being deposed to. It is said he rent them, not from the top; his pontifical dress being apparently so made as not to admit of the usual mode. Exod. xxviii. 32. xxxix. 23. See Cunnæus de Rep. Heb. lib. ii. c. 3. Grotius.

V. 65.—*what further need—of witnesses?*] The supposed blasphemy was sufficient to the Jews. Before Pilate, the Roman governor, who had then the power of the sword, John xviii. 31. they were obliged to use other arguments. Le Clerc.

V. 65.—*ye have heard his blasphemy.*] in that he professed himself to be the Christ; which, if false, would have been blasphemy or contumely towards

God. Grotius. Or—to be the Son of God; hence equal with God: as John x. 39. v. 18. Or, as above, to sit at the right hand of Power. Whitby, note on Luke xxii. 70.

V. 66.—*guilty of death.*] *ἴκοντο*, as 2 Sam. xii. 5. This was their form, when they had the power of capital punishment. They yet retained it, as it made the accused person sacer et intestabilis; often excited the people to kill him in a tumult; and in this case empowered them, without offence to their law or religion, to prosecute his life, though a Jew, before the Romans. Grotius.

V. 67.—*smote him with the palms of their hands,*] *ἑκαστος* is by Hesychius rendered by *ῥαβδὶς*, a rod or wand; *παρίσαι*, to strike with a rod. But most authors explain it by *expalmo*, *alapo*, to strike with the hand: so the old Gr. and Lat. Lex. St. Augustin, tom. 7. in Ep. Joh. t. 9. col. 626. Nonnus on John. Sedulius. Suidas. Juvencus. Hammond. So Isa. l. 6. liii. 3, 7. So Matt. v. 39. supra. Grotius.

V. 68.—*Prophecy*] So *μαντεύσθαι*, of things present, but unknown; not future. Thus Arist. iii. Rhet. xvii. de Epimenide Crete. Grotius.

V. 69.—*Peter sat without in the palace:*] Peter was within the house of Caiaphas—for afterwards he went out of it; but not in the council-room. Whitby. Peter sat or rose alternately, *ἐν τῇ αὐλῇ*. *Αὐλή* is properly an outward space in the open air, beneath, *κάτω*, (Mark.) adjoining in sight, and lower than the portico, where the council was held. Here were coals in a chafing-dish. Grotius.

V. 69.—*Thou also wast with Jesus of Galilee.*] This

assertion is entirely consonant with the question in St. John xviii. 17.; for that is a Hebraism, and to be understood as an affirmation. Grotius.

V. 70.—*I know not*] I know him not, nor rightly understand what thou sayest. Thus Mark. Compare the Evangelists. Grotius.

V. 71.—*another (maid) saw him,*] ἄλλη in St. Luke, ἕτερος. Where the person is uncertain, the masculine, ἕτερος, may be used; of which Grotius brings many examples. But St. Luke fixes it, by the reply of Peter: "Man, I am not." Therefore, rather say, the maid spoke to the standers by, on which one of the men accosts Peter himself, saying, Σὺ, Thou, art one of them. Whitby.

V. 71.—*unto them*] τοῖς ἔκει. The Alex. and most of the ancient MSS. read αὐτοῖς ἔκει. N. T. Mill edit. Küster. The Hellenists, from the Hebrew, admit of αὐτοῖς, without a preceding noun to refer to. Grotius.

V. 72.—*again he denied with an oath,*] Peter's sin was probably more than a sin of infirmity—denying seriously and repeatedly with an oath against his conscience; so that he fell from grace: but his bitter weeping and quick repentance made atonement for it. Whitby.

V. 73.—*thy speech*] inclining to the Samaritan and Syriac. Grotius.

V. 74.—*to curse*] καταναθεματίζειν κατὰ, i. e. καθ' ἑαυτοῦ not by any means to blaspheme against Christ; or, as Justin in Apolog. and as expressed apud Plinium, maledicere Christo; but, as Acts xxiii.

14, in the sense of the Hebrew קָטַל , to call down imprecations on himself. Beza. Grotius. The form is frequent in the O. Test. "God do so to me, and more also!" Grotius.

CHAPTER XXVII.

The parallel passages are: Matt. xxvii. 1—66. Mark xv. 1—47. Luke xxiii. 1—56. John xviii. 28. to xix. 42.

V. 1. *When the morning*] Of the time of session, and forms of the Jewish council, see Lightfoot ad loc.

V. 1.—*took counsel*] *consilium ceperunt*; they resolved that he should be put to death: not, they deliberated, as c. xxii. 15. Le Clerc. Rather, they consulted, as above, xii. 14. xxii. 15. $\delta\pi\omega\varsigma\ \alpha\upsilon\tau\acute{o}\nu\ \theta\alpha\nu\alpha\tau\acute{\omega}\sigma\omega\sigma\iota$, how they might accuse him before the Roman governor, so as to effect his condemnation; rejecting the idea of private assassination as disgraceful, and of public tumult as dangerous. Grotius.

V. 2.—*had bound him,*] $\delta\eta\sigma\alpha\nu\tau\epsilon\varsigma$, i. e. $\delta\epsilon\delta\epsilon\mu\acute{\epsilon}\nu\omicron\nu$. The aorist expresses a past event; he had been bound before, as in John. Grotius. See note on Mark xvi. 1.

V. 2.—*delivered him to—the governor.*] This was the Jewish custom. Jerom, de Judæis. Also of all Irenarchs. Imp. Hadrian. Digest. de custod. reorum. Ἡγεμόνι the proper general term for any Roman president. Pilate was only procurator; Tacitus; and by Philo named Ἐπίτροπος . The tribunal of a procu-

rator related only to the treasury and revenues. Dio. But in the smaller provinces it was extended to other offences; and they were named vice-presidents. Leg. ii. c. De pœnis. et Leg. iv. c. ad Leg. Fab. De plagariis. Ulpian. lib. ix. De off. proconsulis. Josephus distinguishes these procurators, by saying, they had the power of the sword, μέχρι τοῦ κτείνειν λάβων ἐξουσίαν. Grotius.

V. 3.—*that he was condemned, repented*] Judas, when he betrayed Christ, perhaps imagined, as the disciples did, and the Jews of their Messiah, that he would have conveyed himself out of the soldiers' hands. When he saw it was otherwise, he threw back the money, and confessed his sin. Whitby. The sorrow of Judas, as Origen contr. Celsum, lib. ii. observes, shows the excellent mildness of the precepts and life of Christ, which could work compunction in such a malicious offender; but that he had true repentance, St. Peter, Acts i. 25. and our Lord, Matt. xxvi. 24. and St. John xvii. 12. almost forbid us to hope. Grotius. Whitby.

V. 4.—*see thou to that.*] Σὺ ὄψει. So ver. 24. ὑμεῖς ὄψεσθε, a Latinism, Tu videris. The Greeks would have said, Σοὶ μελέτω. The chief-priests condemned themselves; for, cui prodest scelus, is facit. Grotius.

V. 5.—*hanged himself.*] Compare Acts i. 18. Ἀρ-
γήξατο, Hammond contends, is to be understood as
swelled or suffocated with grief or melancholy. Le
Clerc says the word imports properly, to be hanged;
and that Judas, on the cord's breaking, probably fell
down from some height, and that on a stake or rough
stone, and wounded his body so that his bowels
gushed out.—Lamy supposes he might die of suff-

focation by rage and remorse, as the wish of the poet, rumpantur ut ilia Codro; and that soon after he was dead his body swelled, till at last it burst. Laty App. Bibl. b. iii. c. vi.

Judas certainly hanged himself. It was a usual mode of suicide. Thus Arrian on Epictetus, lib. i. c. 2. "It is no intolerable thing to be hanged; for when any man judges it reasonable so to do, he goeth and hangeth himself," ἀπελθὼν ἀπήγγαστο, the same expression. So in Tobit, Sarah thinks of hanging herself, c. iii. 10. So Job vii. 15. So Ahitophel, 2 Sam. xvii. 23. There might be a more than ordinary providence in his bowels gushing out, to make his death more remarkable; as of Herod Agrippa. Chrysost. in Hebr. Hom. 26. p. 564. Whitby.

Ἀπαγγασθαι, says Grotius, imports in Greek, to put an end to life by hanging, ἀπαγγασθαι με ποιήσεις. Theocritus. Yet he apprehends that this account is incompatible with that of St. Peter;—that it appears; Peter speaks of the death of Judas, not as a suicide, but as a casual destruction under the influence of providence; that his death might take place after our Lord's resurrection; and that ἀπαγγασθαι, as πνιγνῆ, in the case of Ahitophel, and the daughter of Tobit, and here also, might imply a temporary agony from the torment of his remorse. Grotius.

V. 6.—*the price of blood.*] The Jews and the first Christians esteemed it not lawful for executioners to make any offerings or alms;—so, by analogy, money, by which a life was bought, was not to be put into the treasury. Hammond.

V. 7.—*strangers*] probably not aliens, but Jews from distant parts dying at Jerusalem; as οἱ ἐκδημοῦντες, Acts ii. 10. Grotius.

V. 8.—*field of blood,*] אכדא אקלדא Aceldama. Acts i. 19.

V. 9.—*that which was spoken by Jeremy the prophet.*] The passage is in Zech. xi. 12. There are many things from Jeremiah repeated in Zechariah; so that it is conjectured, and a tradition exists to that purpose, that it may have been in some prophecy of Jeremiah. But this tradition, of Zechariah's using Jeremiah's words, is very dark and obscure. Probably it was a mistake of the names of the prophets, 'Ιπρίου for Ζηρίου, in an early transcriber, which no one presumed afterwards to alter. Le Clerc. This, Mill will not allow; for all the early copies had no contractions of this kind, but the words, as Ζαχαρίου, written at length. Mill. The Syriac and Persic versions have not the name Jeremiah; and Augustin (de consens. Ev. lib. iii. c. 7. t. 4. p. 485.) says, that some copies only read "the prophet," but allows that most of the Latin and of the Greek copies have the word Jeremiah. Also, the difficulty existed in the days of Origen; but if any copies had then been without the name Jeremiah, it would have readily removed it. Grotius. Mill. Dr. Lightfoot supposes the prophecy of Jeremiah was placed first in the volume, and became the running title of the whole. But the words "Jeremy the prophet" are too express to make it probable they should signify, for instance, the prophet Isaiah; and the prophets are never thus cited in the whole N. Test. Jerome affirms, that he read these words in an apocryphal book of Jeremiah. In 2 Macc. ii. 1, 9. many words of Jeremiah are given, not in the present book of his prophecy. These words also, therefore, might be preserved in writing, or in memory, till the time of Zechariah; who, as the later prophets were accustomed to use the words of those preceding them, (thus Ezek. xviii. 1—4. from Jer.

xxxi. 29, 30. and in the Revelation from Ezek. and Daniel,) especially loved to use the words of Jeremiah. Comp. Zech. i. 4. Jer. xviii. 11. Zech. iii. 8. Jer. xxiii. 5. Hence the Jews said, the spirit of Jeremiah was in Zechariah; and so both made one prophet. Grotius. And Mr. Mede, p. 786, and the Bishop of Bath, think it highly probable that Jeremiah wrote the ixth, xth, and xith chapters of Zechariah, in which these words are. Whitby. Consult Grotius and Beza, with Mill ad loc.

V. 9.—*the price of him that was valued,*] τὴν τιμὴν τοῦ τιτιμημένου. This is meant by the Evangelist to express “the goodly price,” ironically, of the prophet. Le Clerc. See also a similar purchase in Jeremiah, c. xxxii.

V. 10.—*gave them for the potter's field,*] the prophet does not mention the field, or the purchase. He was commanded to cast the money יצ"ל, “to the jotzer.” This may be rendered a potter, or also a treasurer; as if it were יצ"ל, the quiescent letters being often interchanged. In the grammatical sense of the words it appears to be almost necessarily a treasurer, as it relates to repayments of money in the temple. The Evangelist seems to have followed the interpretation of the Jews of his age; who, neglecting the grammatical sense, understood it of the potter. Those who have been conversant in the Talmud, and the allegorical Jewish commentators, or Philo, know that the Jews were accustomed to accommodations of this kind, where the grammatical sense is not strictly followed. Le Clerc.

As to Kimchi's interpretation of יצ"ל, by τὸν γαζοφύλακα, the treasurer, it is without any proof or example; (thus also Beza.) The word is in every instance taken in the sense of figulus, the potter. The

LXX translate it *κεράμια*, Isa. xli. 25. Lam. iv. 2. Aquila in this passage, *ρίψον αὐτὰ πρὸς τὸν πλάστην*. The LXX use here *χαυνότηριον* negligently for *κεράμειον*—they are subject to such mistakes. The text says in Zechariah, “Cast it to the potter;” probably meaning, to a field so called; expressed in that manner, by the same figure; as it is said, “proximus ardet Ucalegon.” It might be near the temple, as *וְהָיָה לְבַיְתָא* is added, and might be the ground where the vessels of pottery used there were made. Beza and Grotius.

V. 11.—*Art thou the King of the Jews?*] He had confessed himself to be the Messiah; the Anointed, or *Χριστός*, i.e. the King, Mark xv. 9. John xviii. 39. Luke xxiii. 2. This was a most dangerous accusation before a Roman governor, who knew the Jews struggled under their yoke, especially in the reign of the jealous Tiberius. Le Clerc.

V. 11.—*Thou sayest.*] An assent to the question. This is the good confession spoken of by St. Paul, 1 Tim. vi. 13.

V. 13.—*how many things*] As of the tribute, which was false; or of the dispersing his doctrine throughout Judea, which did not affect the question *lætæ majestatis*, of aspiring to the kingdom. Grotius.

V. 14.—*marvelled greatly.*]—Isa. xlix. 7. Pilate might think with Terence:

An quisquam judex est, qui possit noscere
Tua justa, ubi tute verbum non respondeas?

but to the silent, and even where voluntary confession is made, strict proof is necessary to conviction in capital causes. Grotius.

V. 15.—*went to release unto the people*] This was a custom also with other nations, as the Athenians, at the Thesmophoriæ and other festivals. See Petit's Leg. Att. L. 1. Tit. 1. and Is. Casaubon. ad Suet. Tib. c. lxi. The Christian emperors imitated this custom at Easter. Cod. L. 1. Tit. iv. Leg. iii. Le Clerc.

It was only at the paschal feast—a release from Egyptian bondage—that the governor released a prisoner. At the other festivals it was the custom amongst the Jews to punish criminals: note on c. xxvi. 5. The usage of heathen nations therefore does not well apply here. Whitby.

Lightfoot and Whitby on Mark xv. 6. seem to conclude, that to release prisoners at the passover, in memory of their release from Egypt, was an ancient custom of the nation. But of this they bring no proof; except that Pilate says, "Ye have a custom," &c. John xviii. 39. Grotius holds the contrary opinion: as the law of Moses was *χωρίς αἰχτημῶν*, Heb. x. 28. and *ἀσύγγωτος*, (especially Num. xxxv. 31.) Script. Resp. ad Orthod.

There is no trace that such a power of remission was vested in either king or sanhedrim or people. Jonathan, interceded for with Saul by the people, did not offend against the Law. David durst not forgive Absalom. King Zedekiah declared he could not oppose the Sanhedrim. And Sameas prophesied destruction to the Sanhedrim itself, because it had not done justice in condemning Herod.

This custom therefore, it is probable, came from the Romans; and that Augustus commissioned the governors of Judea to exercise it. In Rome, Livy acquaints us, *Lectisternii indicti diebus victis demta vincula*, that on some solemn holidays the prisoners were freed from their chains; and their freedom thus obtained was confirmed to them. The Christian em-

perors, Valentinian, Theodosius, and Arcadius, afterwards released at Easter all prisoners, except for some specified crimes. Grotius.

V. 16.—*a notable prisoner,—Barabbas.*] A usual name with the Talmudists, Bar-Abba. Comp. Mark xv. 7. Luke xxiii. 19, 25. John xviii. 40. “Notable,” as a leader of sedition committing acts of murder. *Ληστής*, a robber, therefore, in St. John, implies *φονεὺς*, a murderer, as Acts iii. 14. The leaders of sedition in Josephus are named *ληστὰς καὶ σικαρίους*. Thus *σικαρίων*, Acts xxi. 38. Marcian. L. ejusd. D. ad leg. Cornelianam. Grotius.

V. 17.—*they were gathered,*] As Luke xxiii. 13. “The chief priests and elders with the people” frequently were thus assembled; as in Josephus, before the tribunal of Florus. Grotius.

V. 17.—*called Christ?*] synonymous to the King of the Jews in Mark and John. Grotius.

V. 18.—*he knew that for envy*] Either because Pilate perceived there were no seditions raised by him; or that the Jews were clamorous without proof: or by private information; added to his humble and meek appearance. Le Clerc.

V. 19.—*his wife*] This marks the time of the event, and proves the veracity of the Evangelist; for it was only in the reign of Tiberius that the wives of the governors had obtained permission to attend them in the provinces. Tacit. Annal. iii. Grotius.

V. 19.—*with that just man;*] The sect of the Zelots, the same as that of Judas of Galilee, were called *the just*. It is in this sense that the wife of Pilate speaks. So Luke xx. 20. Lamy App. Bibl. b. i. c. ix.

V. 19.—*judgment-seat,*] See note on John xviii. 28. *infra.*

V. 22.—*shall I do then with Jesus*] Τὶ ποιήσω Ἰησοῦν, in the accusative; a hellenism. Vulg. de Jesu. Beza.

V. 23. *Why? what evil hath he done?*] This answer implies the refusal of their request, or that what they ask is unreasonable. It is usual with the Hebrews, not to state the thing itself for which they give the reason: it is αἰτιολογία τοῦ σιωπῶμένου. Grotius ad loc. and note on Luke xxiii. 22.

V. 23.—*be crucified.*] as the most ignominious punishment. Vide Ciceronem Verrinâ ult. Thus Christianos ad leonem; ad bestias. Tertullian. Thus Acts xxi. 36. xxii. 22. Grotius.

V. 24.—*rather a tumult was made,*] The dread of a tumult seems to have been the reason why Pilate was willing to content the people, Mark xv. 15. rather than any desire of gaining popular favour. For he was in his nature ἀκαμπῆς καὶ ἀμείλικτος, as described by Philo, and as appears by Josephus. But two instances, when he attempted to bring the Roman standards into Jerusalem, and to apply the wealth of the sacred treasury to other uses, had convinced him how prone the Jews were to dangerous insurrections. Grotius. Yet doubtless the plain reason was, that he feared to excite the jealousy of Tiberius: "We have no king but Cæsar."

V. 24.—*and washed his hands*] He did this, saith Origen, according to the custom of the Jews. Deut. xxi. 6, 7. Psal. xxvi. 6. Whitby. Pilatus, dum lavit manus in signum innocentiae, judaizavit: Judæi solebant mali ominis vitandi causâ, ut essent innocentes alicujus rei, quæ se invitis quasi fieret,

manus lavare. Vide Thalmud et Casaubon in loc. et Aristæam. Scaligeriana in voc. Pilatus. But others (as Grotius) are of opinion, he rather did it as a Gentile. Scholiast. in Sophocl. in Ajace, iii. 1. "It was the custom among the Ancients, when they had shed blood, to wash their hands in water to purify themselves." So Æneas in Virgil. Æn. ii. ver. 715. Whitby. Add; that Demosthenes shows, that those polluted with any crime used *χειρίων εἰργασθαι* and thus Sophocles and the Schol. in Aristoph. So also it was an ancient custom for the judges, on passing sentence, to raise the hands to heaven, and testify they were guiltless, *ἀθῶσι*, of the blood of the person condemned. Constit. Apost. Clem. lib. ii. lii. So Philo de Vit. Mosis, lib. iii. *λαυτῶρ σύμβολον ἀγνικαίτου ζωῆς*. Grotius.

V. 25.—*his blood be on us,*] Consult a striking passage in Bishop Newton on the Prophecies. Diss. xxi. The whole subject of Christ's prophecies against the Jewish nation is excellently well illustrated in that work. The witnesses touched the head of the criminal, and said, Thy blood be upon thee! It is thought the Jews alluded to this form. Lamy, b. i. c. xii. But this kind of denunciation or devotement was used by the Roman witnesses: *Sit sanguis istius super nos!* Grotius. It was therefore appositely expressed before a Roman tribunal.

V. 26.—*delivered him to be crucified.*] Tertullian. Lactantius, lib. iv. Instit. c. viii. and Chrysost. Orat. ii. de Eleemosyna, have doubted if Pilate condemned Christ, or only permitted the Jews to execute him. But Grotius shows, as is apparent, from the whole context of the Gospels, from Tacitus, and from the earliest Fathers, Ignatius de Christo, and Cyprian adv. Demetrian. that Pilate condemned and crucified our

Lord. The crime of sedition was often thus punished by crucifixion. See, in Josephus, instances before Varus and Florus, Roman governors. Grotius.

V. 28.—*a scarlet robe.*] *χλαμίδα κοκκίνη* rather a kind of purple robe, which is esteemed the regal colour. So Juba; Hirt. de Bell. Afric. c. lxvii. See Ferrarius. Le Clerc. The purple was the regal colour worn by the kings of Persia. Brisson de Reg. Pers. lib. i. p. 37, 38. Whitby.

Κοκκίνη. Mark and John have it "purple." This is a crimson approaching to that colour. Heb. *תולע כוככיון*, *cramosinum*. Compare Philo in Flaccum; where Carobas, a mock king in Egypt, is dressed in this colour. In John the Syriac gives *ܐܪܡܢܐ*, which answers to the Heb. *אֶרְמֵנִי*, and is indeed rendered by the Greeks, as the LXX, *πόρφυρον*. Yet the colour *אֶרְמֵנִי* is the same, or nearly that expressed by *תולע* and *שׁוֹנִי*, LXX *κόκκινον*. Thus Isa. i. 18. LXX *αἷς φοινίκων*. Lat. Vulg. *coccinum*. See Grotius, note on John xix. 2. and note on Luke xvi. 19. *infra*.

This was a Roman custom; and the robe brought by Herod's or the Roman soldiers, scoffingly, as though it had been the *robæ pictæ* usually sent by the Roman senate. Hammond.

V. 29.—*a crown of thorns*—] As Philo, loc. citat. mentions *βύβλον* the papyrus, or reed, to have been used, as above cited, in Egypt; it should seem that the mockery was more intended than the pain. Grotius.

But various plants are mentioned by others; as the Naba or Nabka of the Arabians, with many small and sharp spikes, which are well adapted to give pain. It was probably painful. Hasselquist's Trav. Or. Cust. ad loc.

V. 31.—*led him away to crucify him.*] See note on John xix. 16. Of the Jewish form of proceeding in such executions, according to their own law or traditions, see Lightfoot ad loc.

V. 32.—*as they came out,*] of the city. To execute offenders without the camp, or the city, was, Heb. xiii. 12. Num. xv. 35. 1 Kings xxi. 13. a Jewish, and also a Roman custom; as Seneca. Hirt. B. Afric. Aggenus. Cicero Verrina v. So Plautus, —extra urbem—patibulum.

See examples in Lampridius and Theodoret. Grotius.

V. 32.—*a man of Cyrene, Simon by name:*] possibly known to be a favourer of the religion of Christ; see Mark xv. 21. He was from that part of Libya called the Pentapolis Cyrenaica, in which was a large colony of Jews; as Joseph. B. J. vii. c. 38. Acts ii. 10. vi. 9. They are mistaken who name any other Cyrene. Origen has properly thus explained it. Grotius.

V. 32.—*bear his cross.*] It was the custom for criminals to bear their own cross. Plutarch de serâ Numin. vind. Hence furcifer proverbially. So Artemidor. Ὀνειρ. lib. ii. c. 61. ὁ μέλλων σταυρῷ προηλοῦσθαι, πρότερον αὐτὸν βαστάζει. And Nonius out of Plautus: Patibulum ferat per urbem, deinde affigatur cruci; “Let him carry his cross through the city, and then be fastened to it.” But where the prisoners were feeble, it was probably usual to compel some one (to press or force them, ἀγγαρεύειν, of which word see note on c. v. 41.) to bear it for them. Hammond. So Whitby. See Mark xv. 21. Luke xxiii. 26. John xix. 17.

V. 33.—*Golgotha,*] by a usual elision of a letter; and thus the Syr. and Arab. for Golgoltha, from

גלגל Heb. a skull. Probably the mountain had its name from the beheading of criminals there. (Or from the shape somewhat resembling a head. Calmet. Dict.) But this name resembling Gilgal, a higher prophetic sense seems to be conveyed by it: for Gilgal, with the Syriac addition נל, is נלגלג, and that place was so named of Joshua v. 9. the temporal redeemer, and type of Christ, as the place where the Israelites were freed from the reproach of Egypt. In Josephus translated ἐλευθέριον: the root גלל denoting to roll away from. In the present instance also, therefore, the freeing from bondage, or spiritual redemption, may have been prophetically denoted in the name. Grotius.

The Fathers, as Origen, Basil, Augustin, had a tradition, says Theophylact, that Adam was buried in Golgotha. This, Jerome observes, was pleasing to the populace; but has, however, no truth in it—*nec tamen vera*. Whitby.

V. 34.—*mingled with gall:*] In St. Mark, “wine with myrrh.” The Rabbis say, wine with frankincense. (Grotius.) A mixture of wine and bitter poisonous spices, to stupefy and abate the sense of pain, and hasten death. It was usually given out of compassion to criminals by the Jews. The Hebrew word שן, as חול, is extended to whatever is bitter, (Grotius.) and thus is used both for gall and a very poisonous herb (of a bitter taste). The word נאנ signifies both poison and anger. The Greek word χολή, gall, is used for the poisonous herb Deut. xxix. 18. and xxxii. 32. and so χολή πικρίας, though metaphorical, is used by St. Peter, note on Acts viii. 23. And as χολή also denotes choler or anger, θυμός is used by the LXX for χολή in the O. Test. meaning poison mixed with wine, in this sense of stupefying. So Ps. lx. 3. οἶνος κατανύξεως, the wine of stupidity, or of

malediction, (in which sense Rom. xi.) Chald. Paraph. "such as is given to those going to be executed." So Ps. lxxv. 9. This potion Christ refused, that he might lay down his life, and bear the natural sufferings, to which he was called for the sake of mankind. Hammond. So Grotius. Whitby. Beza.

In St. Mark, wine *ισμυρνισμὸν* mixed with wormwood. *רמל* wormwood, is by the LXX rendered *χολή*, Prov. v. 4. Lam. iii. 15. And so merora, from bitterness, is rendered Job xvi. 13. xx. 14. Whitby. Wine, with a grain of myrrh or frankincense infused into it, was allowed or provided by the Jewish women of rank at Jerusalem to criminals when condemned by the Sanhedrim. Babyl. Sanhedr. fol. 49, 1. Light-foot. "*Οξος* is any drink composed of wine and other ingredients; *factitii soporis*, not pure from the grape; or as *ὄξος ἐψητὸν*, wine from palms. Xenophon. Grotius.

V. 34.—*when he had tasted*] *γευσάμενος*. Tasting it to fulfil the prophecy, he "drank" it not. That is the meaning of *οὐκ ἔλαβε* in St. Mark. On his thirst when on the cross, he drank the vinegar, *ἔλαβε*. John xix. 30. Grotius.

V. 35.—*that it might be fulfilled*] These words to the end of the verse do not appear in the Alex. or any of the best MSS. or in the Syr. or many versions, or several copies of the old Italic, or in Origen; and are manifestly added from St. John xix. 24. Grotius. Mill. edit. Küster.

V. 37.—*his accusation*] See note on Mark xv. 26. The inscription was written in Greek, chiefly on account of the great confluence of the Hellenists at the paschal feast; and because Greek, since the Macedonian conquests, was almost the natural language in Palestine and Syria. Thus, in Josephus, the edicts

of C. Cæsar to the Sidonians, and of M. Antony to the Tyrians, were written in Greek and Latin. So also the inscription on the wall of separation, excluding Gentiles from the interior of the temple. Grotius. The Hebrew here mentioned is of course the Chaldee.

V. 38. —*two thieves crucified with him;*] See note on Luke xxiii. 33. *Ἀσπταλ*, robbers, murderers, leaders of sedition, assassins, sicarii. "Another kind of robbers sprang up in Jerusalem, who slew men in the day-time, in the midst of the city, named Sicarii." Jos. B. J. lib. ii. 23. The causes of this multitude of robbers and murderers were, 1. the profligacy and frequent divorces of the nation, which gave occasion to many illegitimate children, born only to ignorance and rapine;—2. the timid indulgence of the Sanhedrim, who spared all the Israelites, merely as such;—3. the opposition of the Zelots to the Roman yoke, and to the Jews who adhered to them;—4. the wicked policy of the Roman governors, who subdued and depressed the Jewish nation by encouraging these enormities. Lightfoot.

V. 39. —*reviled him, wagging their heads,*] A usual Hebraism; as in the LXX, Ps. xxii. 7. 2 Kings xix. 21. Isa. xxxvii. 22. Lam. ii. 15. Grotius.

V. 43. —*if he will have him:*] *εἰ θέλει αὐτόν*. The Hebrew word *יָרַח* signifies "to will," and "to delight in," by which means *θέλω* is often used in the Greek scriptures in the sense of *εὐδοκίᾳ*. Thus LXX, 1 Sam. xviii. 22. 2 Sam. xv. 26. So also here referring to Ps. xxii. 8. which is in the LXX *θέλει*, and translated by us "if he delighteth in him." So Tobit xiii. 6, *εἰ βελήσει ὑμᾶς*, "if he will be

pleased with you." So Col. ii. 18. and 1 Cor. vii. 36. Hammond; thus Grotius.

V. 44. *The thieves also,*] one of them; compare Luke xxiii. 39. Other examples of this mode of expression, or inaccuracy, may be found in the sacred pages. So c. ii. 20. "they are dead," meaning only Herod. So c. xxvi. 8. "when his disciples saw it, they had indignation;" yet it was only Judas, John xii. 4. So c. xxi. 2. "Loose them, the ass and the foal." In Mark xi. 2. "a colt tied, loose him." Thus also John (xiii. 28.) says, that "none knew why he spake to Judas;" yet John, who asked and was told, v. 26. must have known. So Heb. xi. 37. "they were sawn asunder," which is not found to belong to any but Isaiah (who was thus executed by Manasses, say the Jews.) So Mark xvi. 5. Matt. xxviii. 2. one angel. Luke xxiv. 4. John xx. 12. there is mention of two. (Whitby.) But some understand, that one of the thieves reproached him first, and was converted afterwards. So Prosper. contr. Collat. c. 12. Titus Bostrens. p. 833. B. which is not probable. The penitent thief probably was a christian, but had committed crimes before his conversion, and was executed for them. Hammond. Le Clerc.

V. 45. —*there was darkness*] This darkness could not be a regular eclipse of the sun by the intervention of the new moon, as the passover was always held when the moon was at the full. Phlegon, the freedman of Adrian, in his chronicle, at the sixth year of Tiberius, and ivth year of the cciid Olympiad, as quoted by Origen adv. Cels. lib. ii. p. 80. and by Eusebius Chron. ad ann. MML. xviii. Tiber. Thallus, as quoted by Africanus, Chronogr. 3. Tertullian. Apolog. c. 21. appealing to the Roman

archives, "et tamen eum mundi casum relatum in archivis vestris;" and Eusebius ubi supra, quoting another Greek author, if not probably Thallus, mention this darkness at the sixth hour of the day, so that the stars appeared. They mention also a violent earthquake in Bithynia, which greatly damaged the city of Nice.

The general notice of these astronomers and chronologists, without any distinct mention of a particular place or region, shows plainly that *ἔλθεν τὴν γῆν*, (Tertullian also naming it mundi casum,) cannot be justly restrained to the kingdom of Judea. Grotius. Annot. Spenceri, p. 35. in Origen. lib. ii. p. 65. ubi supra. Whitby ad Mar. xv. 33. Usher's Annals.

V. 46.—*My God,*] See note on Mark xv. 34. infra.

V. 46.—*forsaken me?*] In the Hebrew, God is said to leave or forsake any person when he suffers them to be under great miseries. So Isaiah, of Zion, xlix. and the Psalmist, Ps. x. 11. xlii. 10. xliii. 2.; which he explains, Ps. xxii. 2, 3, 4. "Though I cry, thou hearest not." Nor could David have any other meaning, when he calls God, so fiducially, his God. As Christ here also breathes his last in these words, "Father, into thy hands I commit my spirit!" saith, "It is finished!" and doubts not but his soul should be this day in paradise: so impossible it is that he should intimate any failure of his trust in God, or any sense of divine wrath. Whitby.

V. 48.—*on a reed,*] See note on John xix. 29. on hyssop—on the stalk, the plant being taller in those countries. Whitby.

V. 50.—*yielded up the ghost.*] as Isa. liii. 12.

V. 51.—*the veil of the temple*] See note on Luke xxiii. 45. The Holy of Holies was with the Jews the type of heaven, of the spiritual world, and of the abode of God. So Joseph. Ant. lib. iii. c. 5. τὸ μὲν γὰρ τρίτον αὐλῆς μέρος—ὁ τοῖς ἱερῶσιν ἦν ἄβατον, ὡς οὐρανὸς ἐν εἰῇ τῷ Θεῷ· and c. 8. τὴν δὲ τρίταν μοῖραν μόνῳ περίγραψε τῷ Θεῷ, διὰ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις. Thus Philo de Vitâ Mosis, τὰ ἄδύτα τῆς σκηνῆς, ἅπερ ἐστὶ συμβολικῶς νοητά. Thus Ps. xv. 1. and Wisd. ix. 8. See Grotius ad loc. The veil of the Holy of Holies was now rent, Heb. ix. 8. Of the two veils of the temple, see Lightfoot ad loc.

V. 51. —*the earth did quake,*] This has been supposed the very great earthquake mentioned by Macrobius, see Marcul. Ficinus de Relig. p. 78, in the reign of Tiberius Cæsar, by which twelve cities in Asia were destroyed. Tac. Ann. lib. ii. c. 47. Sueton. in Tib. c. 48. Plin. N. H. lib. ii. c. 48. But it does not appear from the text that it extended farther than the temple and city of Jerusalem. Hammond. Le Clerc. The connexion of the earthquake with the darkness in the Heathen authors, Phlegon and Thallus, confirms the prior supposition. It was a general token, in various places, and to all nations, of God's indignation against the wickedness of mankind, as Ps. xviii. 7. Joel iii. 16. Thus the centurion understood it to be, and drew the natural conclusion, that Christ was first an innocent sufferer, Luke xxiii. 47. and then, the signs and wonders increasing, a superior being. As he was a Roman, he could have no other idea of the Son of God. Grotius. Rather; he had learnt, by conversing with the people, the Jewish idea of the Messiah, taken from 1 Chron. xvii. 13. Ps. ii. 12. lxxxix. 26, 27. and thus John i. 49.; not perhaps in the true and sublime sense. Lightfoot.

V. 52.—*and many bodies of saints—arose,*] Ignatius, Ep. ad Magnes. would suppose they were the ancient prophets. But they could not have been a number of years deceased; as they appeared to those who it must be supposed knew them again, to verify the miracle. It should seem that Christ was the first fruits, Col. i. 18.; and that though the graves, being in the rock, were opened at the earthquake, (thus Aristides, of the earthquake which destroyed Rhodes, *μνήματα ἀνθρώπων*;) yet these saints did not rise from their tombs till after his resurrection. Dan. xii. 2. Grotius. Whitby. Le Clerc. Comp. John v. 25. and the note there. They were probably some of those who had believed in Jesus, as old Simeon. Whitby. The Jews expected the kingdom of the Messiah to commence by a resurrection of the dead. Lightfoot.

V. 56.—*Mary the mother*] See note on John xix. 25. Josès is the same as Joseph. *Ἰώση*, undeclined, as then pronounced; as *Ἰώσηπος*, when declined, with a Greek termination. So Origen. Grotius on Mark xv. 47. As there were only two Marys, exclusive of his mother, attendant on our Lord, v. 61, this mother of James and Josès must be the same as the Mary related to Cleophas in St. John. The mother of Zebedee's children was Salome; see Mark xv. 40. Grotius.

V. 57.—*of Arimathea,*] the place where Samuel was born, 1 Sam. i. 1. called by the Hebrews, Ramathaim Zophim; in the Greek, *Ἀρμαθαίμ*. Hammond. Various towns in Palestine have a name nearly similar. Grotius apprehends this may be *רמא*, a town in the tribe of Benjamin, Josh. xviii. 25. the same, it is supposed, as *רמא*, 2 Kings xxii. 36. See Grotius ad loc.

V. 58.—*begged the body of Jesus.*] It was not lawful, with the Jews, to suffer their criminals to hang all night on the tree, Deut. xxi. 23. They also buried them ignominiously; but, at the request of a family, would permit a regular funeral. Babyl. Sanhedr. fol. 46. 2. 47. 1. Lightfoot. The Romans suspended criminals a long time on the cross; but were particularly facile in giving the bodies of those executed to their friends—*Corpora cognatis neganda non sunt.* Ulpian. Fabius declam. vi. Cicero in Verrem. Digno supplicio affectos sepulturæ tradi non vetamus. Diocletian et Maximian. Grotius.

V. 59.—*a linen cloth.*] σινδών καθαρά. Thus Herodotus of the embalmers in Egypt, “They washed the body, and wrapped it, or swathed it, σινδόνης βυσσίνης, in a fine linen cloth.” See note on John xix. 41. *infra.* Grotius.

V. 60.—*new tomb.*] As being unused before, the body risen must be our Lord. It was in a rock, and guarded by a band of sixty soldiers; so that all ground of suspicion was removed. Whitby. λατομεῖν is excavare, in the LXX of a well or cistern, Deut. vi. 11. of a sepulchre, Isa. xxii. 16. Grotius.

V. 62.—*day of the preparation,*] Grotius, who holds the paschal lamb to have been eaten on the Friday night, observes, it is on that account that the next day, being the first of unleavened bread, is called the day after the preparation; so Exod. xii. 14, 15. otherwise a Sabbath would not have been denoted by the προάβατον. Grotius.

V. 63.—*After three days*] Μετὰ τρεῖς ἡμέρας—rather, “within three days,” as ΤΥ2 Gen. xl. 13, 20. where the LXX is ἔτι τρ. ἡμ. yet the event came

to pass on the third day. Thus Deut. xv. 1. **LXX** δι' ἑπτὰ ἡμερῶν; (and we have διὰ τριῶν ἡμερῶν, Matt. xxvi. 61. Mark xiv. 58.) But the same Hebrew words and subject, in Jerem. xxxiv. 14. are less correctly, but more justly as to the real import, translated ὅταν πληρώθῃ ἕξ ἔτη, "when six years were completed;" for thus R. Abraham and Kimchi agree in fixing the time. And yet Deut. xxxi. 10. the same Hebrew words are expressed by μετὰ ἑπτὰ ἔτη. (so that μετὰ may here bear a sense similar to διὰ in Deut. above: "within three days;" or, when the second day was completed.) Grotius. Comp. note on Mark viii. 31.

V. 65. *Ye have a watch—*] *κουστωδία*, probably of Roman soldiers allowed them for the time of the feast in the temple. The *κουστωδία*, or watch, consisted of sixty soldiers, as the *σπείρα* or band of two hundred. Theophylact. *Custodia* is used in this sense in pure Latin; (as—

—————Noctem custodia ducit

Insomnem ludo.

Æn. ix. 166. and

—————Cernis custodia qualis

Vestibulo sedeat?

Æn. vi. 574.)

Thus Tertullian: *custodia pavore disjecta*. It is used also for the care or custody thus exercised, or for the place of confinement, or the person confined, see Cooper Thesaur. and Grotius ad loc.

V. 66.—*sealing the stone,*] As Dan. vi. 17. Grotius.

CHAPTER XXVIII.

The parallel passages are:—Matt. xxviii. 1—8. Mark xvi. 1—8.—and Matt. xxviii. 18. Mark xvi. 15.

V. 1. *In the end of the Sabbath,*] ὁψι δὲ σαββάτων. If ὁψι signify strictly the evening, it is to be supposed that the women on the evening at which the first day of the week commenced, went out of the city, and staid the night in the suburbs. Or see note on Luke xxiii. 54. *infra*. But ὁψι has a more extensive import, and reaches to the dawn of the next day. It may therefore be rendered, “The night of the Sabbath, towards the next morning, Mary Magdalen,” &c. Hammond. Luke xxiv. 1. John xx. 1.

Ὀψι signifies, all the night. The Talmudists say, “In the coming forth of the Sabbath,” בפוסק שבת, for, the end of it. Lightfoot. More justly, ὁψι with a genitive signifies any past time: ὁψι τῶν βασιλείας χρόνων. Plut. Vita Numæ. So, ὁψι τῶν Τρωϊκῶν, post res Trojanas. Philostrate. and, ὁψι τούτων, after these things, these things being ended. Philostrate. de Pyth. Ludis. Grotius; and Lightfoot on Acts ii. 1. This agrees with Mark xvi. 1. “When the Sabbath was past;” and Luke xxiv. 1. John xx. 1. Whitby. This, says Bowyer, was first pointed out by Schmidius; but Whitby refers to Stephan. Thesaur. prior to Schmidius, for examples; and see Scapula.

V. 1. Again; σαββάτων, in the plural, is most commonly used for a week. (Yet you have τοῖς σάββασι, Matt. xii. 1.—and σάββατα, Exod. xvi. 26. xx. 10. for one Sabbath-day. Heinsius apud Bowyer.)

Ὁψὲ σαββάτων, then, will import "the week being past;" and *μία σαββάτων*, as in the Gospels, Acts, and St. Paul, "the first day of the next week." And this plural word, *σαββάτων*, will in the same sentence keep the same signification. Grotius. So Whitby on Mark.

The Jews were accustomed to call the first, second, &c. days of the week, the first, second, third, of the Sabbath, *אחד שבת* &c. See authorities in Lightfoot. *Mia*, joined with time, as days, weeks, months, usually in the LXX signifies "the first;" as Gen. i. 5. Exod. xl. 2. Ezra iii. 6. Lev. xxiii. 24. And *μία σαββάτων* is clearly the first day of the week, or, the Lord's day. Upon this day Christ appeared to the twelve, John xx. 19, 26. and so Luke xxiv. 13. This is the "stato die" of the Christians' worship, in Pliny, Ep. 97, and from the beginning was called *ἡ κυριακή*, the Lord's day. So Ignatius, Ep. ad Mag. § 9. "Not to sabbatize with the Jews, but to live *κατὰ κυριακήν*, according to the Lord's day." So Clem. Alex. "to observe the Lord's day." Strom. vii. p. 744. Thus Irenæus, Fragm. "to pray standing, *ἐν τῇ κυριακῇ*, on the Lord's day, is a symbol of the resurrection." Melito Sardensis composed a treatise on the Lord's day. Whitby.

1. Christ came to make, Isa. lxxv. 17. "a new heavens and a new earth;" therefore he had a new Sabbath. 2. The beginning of this kingdom was at his resurrection: this commencement of it was the proper memorial for his disciples. 3. The old Sabbath was instituted after the promise of Christ, Gen. iii. 15.; when that promise was fulfilled, Heb. ii. 14. the day when it was accomplished was justly entitled to have this distinction transferred to it. Lastly, It was necessary that the Christians should have a Sabbath given them, distinct from the Jews. As the Law separated the Jew from the Heathen, the Gospel took

equal care that the Christian should be separated from the Jew. Lightfoot.

V. 1.—*and the other Mary*] The names of four women are mentioned: Mary Magdalen, and this other Mary, the wife of Alpheus, and mother of James and Joses: also in Mark xvi. 1. Salome, the mother of Zebedee's children, James and John; and Joanna, the wife of Chuza, Herod's steward, (besides other women,) in Luke xxiv. 10. Grotius.

V. 1.—*the sepulchre.*] The *μνημείον*, or monumentum, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave *τρύχας, σπήλαιον*, and *χωρὶς τὸ ὑπαιθρον*, a small inclosure in the open air before it. This whole *μνημείον* was also situated in a larger space of ground, without the inclosure, called by the Romans *tutela monumenti*; here, the cultivated garden. Thus from an ancient inscription: "Huic monumento tutelæ nomine, cedunt agri puri jugera decem." Vet. Inscr.—And thus Frontinus: "Habent et mausolæa juris sui hortorum modos circumjacentes." See Demosthen. Orat. in Macartatum. Strabo, of the monument of Augustus. Grotius.

In the more noble sepulchres of the Jews, there was first a square floor within the cave, and on each side, deeper than the floor by four cubits, *כַּבִּי* caves or sepulchres to deposit the dead bodies, perhaps for six or eight or more corpses in all: *כַּבִּי* is the very place where the corpse is laid. Bava Bathra, cap. 6. hal. ult. When the women were directed by the angel to "come and see the place where the Lord lay," they stood on the floor within, and looked down into the deep sepulchre, where the body had been deposited. Lightfoot ad loc. et Chorograph. Cent. ch. c. ver. ii. p. 89.

V. 2. —*a great earthquake:*] Rather, says Hammond, note on c. xxvii. 51. a great shaking, or con-

cussion of the air with thunder, such as is supposed to take place when angels appear. This Le Clerc approves, and observes, that the LXX call Elijah's whirlwind *συσσεισμός*, 2 Kings ii. 11. Suidas, *Ευσσεισμός*, *καίλαψ*, *συστροφή ανέμου*, a storm, a whirlwind. So the Latins speak of the heavens shaken with thunder; *coelum tonitru concuti*. Lucretius. Hammond. Le Clerc.

V. 2.—*and sat upon it*.] John relates his own and Peter's journey first; then what Mary Magdalen had seen: whereas it is plain from Matthew, and especially from Luke xxiv. 23, 24. that the women saw the angels, before they had seen Peter and John, with the rest of the Apostles. Grotius, note on John xx. 2. St. John gave the testimony of the two Apostles first, as thinking them of more credence. Then he returns, saying, ver. 11. *Μαρία δὲ εἰστήκει*, steterat. "But Mary had stood—" relating what he had omitted before, from the first. Grotius ad loc.

Whitby on John xx. 2. observes, that doubtless Mary Magdalen came to Peter and John before she came, ver. 18. of that chapter, to the rest of the Apostles. But the first three Evangelists speak only of this second coming. As other commentators (Beza, Lightfoot, Hammond, Macknight, and West on the resurrection) also differ in some degree from Grotius or Whitby, and from each other, their plans will not admit of abridgment here, but must be consulted in the authors.

V. 3. *His countenance*] *ἡ ἰδέα*, for *πρόσωπον*; as Dan. x. 6. Grotius.

V. 5.—*Fear not ye*:] Thus Judg. vi. 23. Luke i. 18, 30. Dan. x. 12. Rev. i. 17. Grotius.

V. 6.—*the place*] τὸν τόπον the very receptacle of the body; cavum illud in specu; called by Beza, loculum; by Josephus, θήκη. In the descriptions of Palestine, a double cave is spoken of; meaning this receptacle, formed in the side of the larger cave. Grotius. Much of this agrees with Lightfoot above.

V. 7.—*into Galilee;*] where he had many disciples, Acts x. 41. whom he destined to be witnesses of his resurrection; where he appeared to five hundred brethren at once. Grotius.

V. 8.—*fear and great joy,*] at the resurrection, and chiefly at having seen the heavenly vision. Luke xxiv. 23. Grotius.

V. 10.—*tell my brethren*] my disciples, as now to be united in the bond of christian fellowship. John xx. 17. Heb. ii. 11. Rom. viii. 29. Grotius.

V. 13.—*Say ye, His disciples came*] If his disciples thought Christ an impostor, they would have run no risk for him; if they sincerely believed him to be sent from God, they could have no inducement, in his cause, to persist in theft and falsehood. Grotius.

V. 14.—*we will persuade him,*] the governor, Pilate. They were therefore Roman soldiers, not their own Jewish servants on guard. Macknight.

V. 16.—*into a mountain*] St. Matthew passes over the several other appearances of Christ; and only mentions this most distinguished one slightly, that was supported when he wrote by so many surviving witnesses, 1 Cor. xv. 6. The mountain, it is probable,

as said by ancient tradition, was Itabyrium (Thabor), that on which he was transfigured before them. The mountain had been indicated to them by Christ whilst at Jerusalem. Grotius.

Note. Galilee was appointed to them, not the particular mountain; see c. xxvi. 32. and here ver. 7, and ver. 10.: therefore the words "where Jesus had appointed them," refer to Galilee. The disciples did not go into Galilee till above eight days after the resurrection, John xx. 19.; doubtless they went not alone, Luke xxiv. 9, 33.; and being also joined by the disciples there, made up the five hundred brethren, 1 Cor. xv. 6. Whitby.

It was probably the mountain near Capernaum, on which he preached the Sermon on the Mount, Matt. v. and elected his Apostles. As Christ had foretold his appearance in Galilee, before and after his resurrection, it seems extremely probable, that at this appointed place on the Lord's day the five hundred disciples, 1 Cor. xv. 6. attended and worshipped. Lightfoot, Harm. N. Test.

V. 17.—*but some doubted.*] οἱ δὲ ἐδίστασαν, rather perhaps "even those who had doubted." For Christ had appeared six or seven different times before: so that all doubt was then removed; as though it was καὶ οἱ διστάσαντες. The present translation may stand, but the narrative is somewhat harsh. Le Clerc. An aorist, being indefinite, admits of various interpretations, according to the general meaning of the passage: so that it may be "some had doubted;" referring chiefly to St. Thomas. Grotius.—"Some of the company doubted," not of the eleven, but of those who had not received the proofs of his real appearance and corporeal existence before. Whitby and West.

V. 18.—*and spake unto them,*] Here St. Matthew gives an epitome of all the discourses of our Lord, as well on the mountain as at Jerusalem, both prior to this, and afterwards on his ascension at Bethany. Grotius. See Luke xxiv. 44.

V. 19.—*teach all nations,*] It has been shown, note on c. xxiv. 7. that nations may mean provinces only of Judea. But here the order plainly is, Preach to the Jews first, then to the Gentiles intermixed with the Jews, and finally to the whole Gentile world.

That the Jews were to have the Gospel first preached to them, is obvious. In the first commission of the Apostles, it was exclusively to them, Matt. x. 5. In their second, Acts i. 8. It is, c. iii. 26. and c. xiii. 46. *πρῶτον ὑμῖν*, first to the Jews. If they "put it from them," rejected it, they turned to the Gentiles, Acts xiii. 46, 47. 40, 41, 45. Isa. xlix. 6. So Acts x. 45. xviii. 6. xxviii. 28. 26, 27. "to every creature," says St. Mark xvi. 15. So distinctly in St. Luke xxiv. 47. "beginning at Jerusalem;" which lasted nearly till the destruction of the city. Thus also Gal. ii. 8. St. Peter was entrusted with the gospel of the circumcision; and ver. 9, James and John betook themselves to the Jews. Nor did St. Peter understand this present precept of Christ, as directing him to preach to the Gentiles, till it was illustrated by a particular vision, Acts x. He expresses the command to be, ver. 42, to preach *τῷ λαῷ*, to the people, i. e. the Jews; as *τῷ ὁ λαός*, Acts x. 41. Accordingly, when the Gentiles were called, the believing Jews are astonished, ver. 45, and require an account of it, c. xii. 1, 2, 16, 18. Hammond.

V. 19.—*teach all nations,*] *μαθητεύσατε*, i. e. .

(make disciples) persuade and instruct in order to their belief in baptism. Compare Mark xvi. 15. This was the regular course. So Ignat. Ep. ad Rom. explained by the Constit. Clement. "to change the *εὐσέβεια* of the converts into *εὐδοκία*, and render them worthy of baptism." Grotius. Thus a disciple was a believer; as in Moses, John ix. 27, 28. so in Christ. (So Beza.) This is obvious from the Gospels, as John vi. 60, 61.; and the Acts, as c. vi. and ix. *passim*: and is what—evidently necessary in itself—is expressly said by Justin Martyr, P. 2. p. 93. to have been the practice of the first ages. Not that infant children, of course, were to be expected to believe in order to baptism. Whitby. See a learned and instructive argument in Whitby, (addit. notes,) in defence of infant baptism. See Lightfoot also ad loc.

V. 19.—*baptizing them*] That baptism was not only in use with the Jews on admission of proselytes, but also as a lustration with Gentiles on the initiation to their mysteries, see proved by Grotius ad loc. chiefly from the Fathers; as Justin in Apol. Clem. Strom. vi. Tertul. de Baptismo. August. de Bapt. contr. Donatist. Thus the Scholiast on Horat. Ep. 1. Ter pure—ter mergunt, qui se expiant. Thus with Christians collected from all nations, it was made the distinguishing mark of their profession of a common faith. Grotius.

V. 19.—*in the name of*] Consult a very learned and valuable note by Grotius ad loc.; in which he discusses most of the points relative to the subject of Baptism: as the form of baptising; the confession of faith or creed; the promises of a holy life made by the converts; and the imparting, or reception of the Holy Spirit. Grotius.

V. 19.—*in the name of*—] The Apostles were accustomed to baptize the Jews in the name only of Jesus, as appears from Acts ii. 38. and viii. 16.

xix. 5.; thus asserting and vindicating Jesus to be the true Messiah, which was chiefly controverted by the Jews. But with the Gentiles the controversy was concerning the true God; and them they baptised "in the name of the Father, Son, and Holy Ghost." See Lightfoot *ad loc.* and in *Harmony N. Test.*

V. 20. *Teaching them*] whatsoever I have commanded. Hence it follows, that the sum and substance of religion are contained in the precepts of Christ: μαθητεύειν is the first initiation into the principles preparative to baptism; διδάσκειν, the more complete instruction afterwards imparted. Thus Luke i. 4. where κατήχησις is the instruction prior to baptism, ἐπίγνωσις τῆς ἀσφαλείας, the superior and later knowledge. The distinction is from the Hebrew; where נלמד is the first, נלמד א more diffuse, and וידע the more intelligent and perfect information; ה' ד' ופנויות. To this purpose Clem. Alex. Strom. vi. and Heb. vi. 1, 2, 3. Grotius.

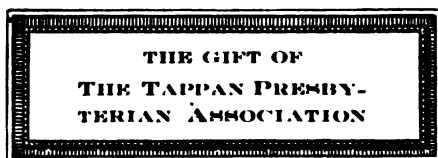
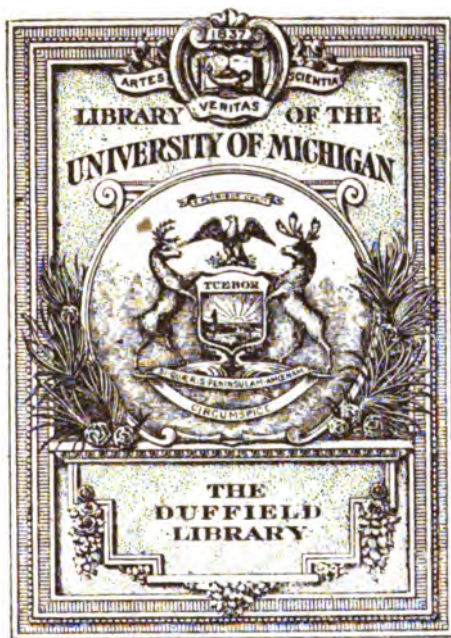
V. 20.—*I am with you alway,*] St. Matthew, who wrote in Palestine, is silent on the Ascension; not doubting its being sufficiently known to all the Christians there. Yet it is implied in these words: for the divine presence is thus promised also by the Deity in the Old Test. Judg. vi. 12, 13. Jer. i. 8. Acts vii. 9. Mark and Luke, writing for those out of the limits of Judea, properly add the history of the Ascension. John omits it, as only writing to supply the deficiencies of the others. Grotius.

V. 20.—*unto the end of the world.*] There were two ages or periods spoken of amongst the Jews, as has been said, note on c. xxiv. 3.: the then present age, concluding with their state at the destruction of the temple; and the future age, or kingdom of the Messiah, lasting to the end of the world. Matt.

xxiv. 3. xiii. 40. Heb. ix. 26. 1, 2. refer to the conclusion of the first age. Matt. xiii. 49. probably, and this passage, distinctly belong to the second: for this being the kingdom of Christ; and clearly commencing at his resurrection, all power being then given to him, ver. 18. and this being the last age, with no other supervening, this must remain to the end of time. I continue, saith our Lord, with you and your successors to the end of the world. Hammond.

This promise could by no means be meant to extend only to the end of the Jewish age, or Christ would have only promised his presence to his servants, sent to preach to the Heathens, till the Jewish church was subverted; but not when, after the subversion, the Gentile churches were chiefly to be erected; comp. Mark xvi. 17, 18. Nor would even St. John, on that supposition, have had any commission to preach, longer than that time. Whitby.

END OF THE FIRST VOLUME.



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